лютий - березень 2012
February - March 2012

ПРОМІНЬ
Promin

Natalia Kohuska / Наталія Когуська
1905 - 2012

СОЮЗ УКРАЇНОК КАНАДИ

ПРОМІНЬ
РІК LII
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Річна передплата в Канаді - $25.00
Передплата до інших країн -US$30.00
Одне число - $3.00 (Включає 'GST')
Редакція застерігає собі право скорочувати та поправляти надіслані матеріяли

PROMIN
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Jackson Station
Hamilton, Ontario, Canada
L8P 4X1
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PROMIN
published bi-monthly by
UKRAINIAN WOMEN'S ASSOCIATION OF CANADA
VOL. LII
FEBRUARY - MARCH 2012

Editor-in-Chief - Orysia Sushko
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Telephone **289-337-4516**
Subscription in Canada - $25.00
Other Countries - US $30.00
Single copy - $3.00
(GST is included)
The editors reserve the right to edit submitted materials
Publication Mail Registration No. 09580
International Standard Serial number
ISSN 038021-40
Agreement No. 40011733

Формат - Оксана Сушко
Layout - Oksana Sushko

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We acknowledge the financial support of the Government of Canada through the Canada Periodical Fund for our publishing activities.

Canadä

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Редакційна...Editorial

Бл. пам. Наталія Когуська

Ділинось сумною вісткою, що 25-го січня, 2012 року відійшла у вічність Достойна і Високошанована Наталія Когуська, перша довголітня редакторка "Променя", на 106-му році свого трудолюбивого земного життя. Її життєвий шлях сповнений постійною працею і любов'ю до родини, до громади та України.

Ми їй глибоко вдячні за довгі роки редакторської праці та за піднесення "Променя" на високий літературний рівень. Ми клонимо голови перед нею бо вона дійсно була серце і душа нашого журналу на протязі 30 років плідної і відданої праці.

Пам'ятаємо їй також як журналіста, історика, і редактора многих книжок, дописів, доповідей якими ще сьогодні Союзанки і загальне суспільство користується.

Наталія Когуська народилася в Україні, на Волині, повіт Крем'янець, в околиці Вишневця. До Канади приїхала в 1928 році. Тут одружилася із Миколою Когуським. Маючи в собі хист організатора вона зорганізувала відділ Союз Українок Канади в маленькому містечку Су Лукавт в Онтаріо і довгі роки була його секретаркою.

Також маючи замилування до писання, через "Сторінку Союзу" в "Українському Голосі" увійшла в ближчий контакт з проводом, і ось із цього почалася її дальша плідна праця в проводі СУК (Крайова голова від 1942 р. - 1947 р.) і редакторська праця журналу "Промінь" від його заснування в 1960-му році.

It is with great sadness that we inform you that Natalia Kohuska, the first, and long-time editor of "Promin" entered eternal rest on January 25th, 2012 at the age of 106. We learned of her passing just as this issue of "Promin" was ready to go to press, and were able to make some small changes in order to share this information with you.

We are greatly indebted to Natalia Kohuska, of blessed memory, for her tremendous contribution to the journal as well as her many publications and articles that are still being referred to by our membership and the general community. Her legacy will always remain with us. In the obituary that appeared in the Winnipeg Free Press, the family has asked, among others, that "In memoriam" donations be made to the "Promin" magazine.

In our next issue we will provide more detailed information about her life-long work as a journalist, historian, author and champion of women's rights.

Memory Eternal! Вічная пам'ять!

Orysia Sushko

Natalia Kohuska of blessed memory

On behalf of all the members of the Ukrainian Women's Association of Canada, I extend to the family of Mrs. Natalia Kohuska, her daughter, her daughter- in- law, six grandchildren, and nine great grandchildren, our deep and sincere sympathy. It is our prayer that God will be especially near to you at this time and comfort you in your sorrow.

The members of UWAC remember Mrs. Kohuska as a talented and dedicated leader, journalist and author who gave unselfishly of her time, energy, and expertise to our organization. She served as our National UWAC President from 1942 to 1947, was Editor of our UWAC History Book, "The First 50 years: 1926 – 1976", and the first Editor of our journal Promin. We appreciated her presence with us. May the memories we hold comfort us. May her memory be eternal! Вічная пам'ять!

Geraldine Nakonechny
UWAC National President

News from Geraldine Nakonechny, UWAC National President

The Challenge and the Hope in Recruiting Volunteers

It has been my perception that our Branches have fewer volunteers, and that the same tasks that were done before are now the responsibility of a few. As our members and volunteers get older, they face some limitations in completing the tasks they once did. Who will take their place?

Recently my interest peaked when I read an article in the Edmonton Journal (January 13, 2012) by Elizabeth Payne, Editorial Board of Ottawa Citizen, entitled "In praise of church ladies: they made world a better place". Payne pays tribute to the women who volunteer in women's organizations and in particular church affiliated organizations, but acknowledges that they are a "dying breed".

Many high profile individuals have appealed to the public to volunteer. For example, the Governor General of Canada in a speech this New Year, encouraged us to be caring, to be giving, to volunteer. Research studies show that there is a health benefit to volunteering. Scripture teaches us to be giving. Yet the current adult generation appears disinterested in volunteering.

I found Payne's article uplifting because she alluded to a ray of hope in our younger generation, the young men and women in school. Schools are encouraging young people to volunteer by giving them credits for volunteering. An increasing number of awards are based not only on academic excellence, but also on the extent of community volunteer work. Employers are selecting applicants who have shown initiative to volunteer. They recognize that those who have volunteered have given to the community, and are more apt to give more to the workplace. Statistics in the U.S.A. already indicate an increase in volunteers in the young adult school age group.

What does this mean for UWAC and its Branches? Can we provide an opportunity for these young adults to volunteer in our organization? If we do, we must be prepared to provide meaningful, and enjoyable experiences, and we must be good mentors. I anticipate the comment: "but we have no young people in our church". My response is: "is there a school in your community?" If there is a school, then you have access to these young people. Is this not what mission work is about?

Anketa

Anketa forms with instructions have been sent to all Branches either by mail or email. Please note that this year we are requesting additional information, and that is a list of members with their email address. This is in keeping with a resolution passed at the 57th Biennial convention, to prepare an electronic database. This database will not be shared with anyone other than our Ukrainian Self-Reliance League /CYC family. Please contact the National Office if you have not received your Anketa forms. As in the past the forms should be returned by April 1st.

Website

The UWAC website is www.uwac-national.ca. On this website we have an opportunity to advertise Branch upcoming events. Please forward the details to the National Office and we will ensure that your event is posted.

Store/Boutique

This is just a reminder that we have several publications, smoloskyp pins, smoloskyp cards and place cards in stock. Please refer to the newsletter sent to each Branch or check our website for details. As we approach Great Lent, I would like to draw your attention to the availability of a pamphlet that includes Easter Traditions, including recipes for Paska and Baba, and suggested designs for Easter egg writing. The pamphlet is $2 plus GST and postage. Easter cards are also available, with a coloured icon of the Resurrection (blank inside). Five cards with envelopes are $3 plus GST and postage.

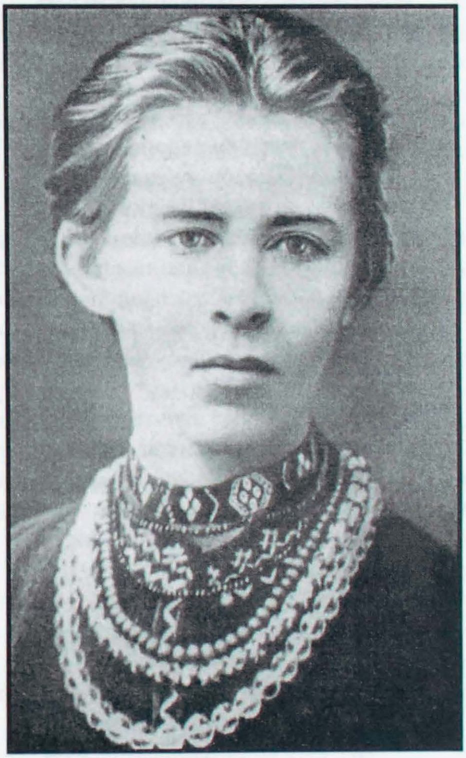
Congratulations

On behalf of all the members of the UWAC, I extend sincere congratulations to our Chaplain, Rt. Rev. Mitred Archpriest Fr. Nicholas Orest Rauliuk, who recently received the elevation of the second jewelled cross, one of the highest elevations of priests in the Ukrainian Orthodox Church. We thank him for his guidance and wish him continued success in his Calling.

Леся Українка

Кинувши пильний погляд на розвій української літератури, Іван Франко проголосив ім'ям Лесі Українки "Від часу Шевченкового <Поховайте та вставайте, кайдани порвіте> Україна не чула такого сильного, гарячого та поетичного слова, як із уст цієї слабосилої, хворої, дівчини". І далі Франко писав: "... у неї є свій пафос, своє власне слово ... бо сама має що сказати читачам, у свої наболіло на душі чимало, у самої поетичне слово доспіло і сиплеться, мов золота пшениця". Тоді Леся Українка ще не створила "Лісової пісні" й "Камінного господаря", ще не було "Руфіна і Присцілли" й "Триптиху". Та вже зоріли невгасимим полум'ям "Досвітні огні", і палкий заклик до слова, що повинне, мусить стати твердою крицею, западав у чулі серця. В поезії Лесі Українки чувся голос нових борців, які знають, до чого змагають, який світ хочуть побачити на місці старого. Порівнюючи мужню поезію Лесі Українки з квилінням багатьох тогочасних поетів, Іван Франк з повною підставою говорив не без гіркої іронії, що "ця хвора, слабосила дівчина - трохи чи не одинокий мужчина на всю новочасну соборну Україну".

Леся Українка прожила короткий вік, сповнений безупинного змагання з хворобами. Але це було прекрасне життя людини, що весь свій хист, кожну хвилину свідомого життя віддала своєму народові в боротьбі за його соціальне й національне визволення. В житті і творчості поетеса була єдина й неподільна. Слово було для неї єдиною зброєю в боротьбі, а без боротьби вона не бачила життя.



Леся Українка (Лариса Петрівна Косач, в одруженні - Квітка) народилася 25 лютого 1871 року в м. Новограді-Волинському. Вже з дитячих років боролася з хворобами, що вгніздилися в її ще не зміцнілому організмі. Туберкульоз кісток з часом поширився на легені і нирки. Засоби лікування тоді були примітивні й дуже болісні. Операції проходили вельми тяжко, вимагали нелюдського терпіння й витривалості. Все це Леся переносила з справді мужською терплячістю, тримала в собі, не давши болеві й стражданням розлитися в рядках її поезії. Восени 1896 року вона писала до сестри: "Для нас, мої дорогі сестри і брати, я хотіла б бути енергійною, міцною, з ясним і поважним поглядом, з сильними руками, здатними до постоянної і путньої роботи, з нормальним серцем і здоровою душею - тоді мені нічого було б ховати од вас і вам було б на що подивитись ..." Прочитайте всі десять томів її творів, і ви пересвідчитесь, що писала їх людина енергійна і міцна, ясного і поважного погляду, з сильними руками, здатними до постійної творчої праці, людина великого серця і здорової душі. Все життя її було подвигом. І, переглянувши її творчість, ми розуміємо, звідки вона черпала сили, припадаючи до джерел народного життя, народного героїзму. Розуміємо чому "карався, мучився, але не каявся" Тарас Шевченко, був незломленим Олександр Довженко. Це можна назвати силою духу. Вірніше було б назвати силою народньої правди, вірою в народ, у його безсмертя і кращу долю.

Всебічно обдарована, з тонким відчуттям музики й малярства, з нахилом до засвоєння багатьох мов, людина філософського складу мислення, Леся Українка виявила свій хист у різноманітних жанрах красного письменства.

Вона писала оповідання.

Здебільшого це дитячі казки, оповідки, розповіді з сільського життя. Та є серед них твори, що зробили б честь відомим українським белетристам її часу. Візьмімо "Приязнь". Тонке розкриття психології селянської дівчини, уміння побачити в ній і донести до читача найвищу красу людини - красу в творчості, в праці, ненав'язливо показати різницю становищ дівчини і панночки, - як все це було талановито, свіжо і, головне, правдиво!

Перебуваючи на лікуванні в Криму, Леся Українка була зачарована морем - лагідним і ніжним, понурим і грізним. Вона любила його і асоціювала з непереможною силою народною. А поруч поетеси жила дівчина з багатої родини. Вона також лікувалася. Лікувала нерви, лікувала лінощі. Та дівчина не знала, що робити в житті, вона гайнувала його, і море не могло їй зарадити. Поетеса розуміла свою курортну сусідку. Розуміти - не значить виправдовувати. Вона намагалася пробудити в ній інтерес до іншого життя, вона вчила її любити й розуміти море. Про це Леся Українка писала в оповіданні "Над морем".

Виступивши в поезії з дитячих літ, Леся Українка дивувала своїм часто не дитячим сприйманням навколишнього, думками про неправду й поневолення, в якому перебував народ. Навіть перший вірш "Надія", написаний дев'ятилітньою дівчинкою, вражає тонким відчуттям туги за рідною країною, за волею. Звісно, серед ранніх поезій Лесі Українки багато справді дитячих і своєю наївністю, і наслідуванням старших подруг по перу.

Леся Українка була поетесою-борцем. Її цікавили люди героїчні борці, вона писала про їхню відданість справі, про їх пориви і волю. З багатьох рисочок, розсипаних у різних поезіях, постає величний образ такого борця. Героєм її творів став борець, обдарований поетичним, мистецьким талантом. Його думки і вчинки близькі та рідні самій поетесі. Інколи її поезії - це просто ліричний образ власних прагнень і переконань.

Ще змалку Леся Українка побачила людську недолю, яка викликала "бажання кращої долі, яснішої". За таким ідеалом поривалося серце юної поетеси. Не довіряючи своїм кволим силам, вона все ж сподівається, що її слово розважить людей, а може навіть збудить вогонь у чиємусь серці. Думка про вогнисте слово переймає її розум і почуття. Не все ще зрозуміле поетесі, вона ще тільки шукатиме провідну зірку, але вже народжується тверде рішення, яке вона виявляє в поемі "Contra spem spero":

Так! я буду крізь сльози сміятись,
Серед лиха співати пісні,
Без надії таки сподіватись,
Буду жити! Геть думи сумні!

Поетеса не соромиться своїх сліз. І коли в рецензії на першу збірку Лесі Українки "На крилах пісень", написано, що в її віршах багато сліз, вона рішуче повикреслювала з них усе, що було виявом особистого горя. Лишилися не сльози, а сльози-перли, криваві сльози, пекучі. Туга за щастям народним, за сльозами - пекучим вогнем - така сильна, що -

Хотіла б я вийти у чистеє поле,
Припасти лицем до сирої землі
І так заридати, щоб зорі почули,
Щоб люди вжахнулись на сльози мої.

(Із поеми "Горить моє серце")

Минають роки -минуло їх багато, однак Леся Українка в нашій сучасності. Її твори сьогодні ще сучасні. В щирій і відданій любові український народ серед найкращих своїх синів і дочок називає безсмертну українку з ніжним і рідним ім'ям Леся.

Уривок з книга "Леся Українка - Твори в десяти томах", Державне видавництво художньої літератури, Київ, 1963

Nay, I am unable to subdue or vanquish
Unreasoning song which is born of deep yearning,
And neither am skillful in masking her features,
Nor know how to garb her in radiant garments.
She beats her dark pinions like ravening vulture
And wounds me whenever I fain would subdue her
By main force and strength. O tumultuous song!
With whom hast thou ever been lowly, submissive?
Behold me! I smile when my heart's inly weeping;
I'm quiet and tranquil. But thou? - like the tempest,
Thou knowest no bounds. To thee nothing matters!

from "The Power of Song" by Lesya Ukrainka (translated by Percival Cundy)

Lesya Ukrainka

Scarcely any other modern literature has had to struggle against greater odds in order to survive and win recognition than has the Ukrainian. Literature is an expression of life, but when a life is cribbed, cabined, and confined by centuries of political and cultural oppression and bondage, it takes heroic efforts for a nation's literature to persist and break the fetters which have shackled the expression of a people's spirit through its writers.

With every decade the literary reputation of Lesya Ukrainka has grown and today the poetess is recognized as one of the leading figures in modern Ukrainian literature. This is a remarkable tribute to a woman who died in her early forties, after a lifetime of invalidism and physical suffering. In her lifetime of battling tuberculosis, she was compelled to live apart, to dwell in a world of books, and to avoid those close human contacts which mean so much to writers and other artists who need the inspiration of the present and an appreciation of the currents of life around them. However, if ever there was a triumph of mind over matter, of the spirit over the flesh, it was in Lesya's indomitable soul.

In reading the work of any writer, the reader insensibly gains a general impression of the writer's predominant traits and circumstances, and so arrives at a certain conception of the personality and environment of the author whose work her is reading. After reading some of her best work, lyrical and dramatic, one would certainly conceive Lesya Ukrainka to have been a vigorous, robust person, physically as well as spiritually. Actually, nothing could be further from the fact. She had tremendous energy, but little physical strength to serve it. She was a small, frail woman, delicate as a child and, from the age of 12 or 13 until her death some 30 years later, she was doomed to spend months at a time in bed and compelled for the greater part to live her life abroad from her beloved homeland, traveling from one health resort to another in search of relief and possible recovery. Unlike other writers who were able to turn out a daily stint of work, she could work only at irregular intervals, often in pain and fever, and the heightened periods of activity always left her physically and mentally exhausted from the strain. An extract from one of her letters, written during her last years when she was producing her finest work, illustrates the conditions under which she had to write: "My health is so precarious that I cannot guarantee write regularly even for such periods as you suggest. For example, from Christmas until Easter this year, I have been able to write absolutely nothing except in a state bordering on delirium, as though galvanized by some invisible power. The swarm of thronging images coursing through my mind gives me no rest at night, tormenting me like another form of sickness. And then comes the demon, more brutal than any sickness, and orders me to write. Afterwards I lie back exhausted, collapsed like an empty bag. That is the way I wrote Forest Song (Lisova Pisnya) and everything else I have written during the past year or so."

It is much more difficult to connect Lesya's poetry with specific events and stages in her life than in the case of most writers, for her mind and body seemed separate, and the course of the one appears to have had little relation with the weakness of the other. In a review of her early work by Ivan Franko in 1898, there is a passage which has become a classic citation in all Ukrainian appraisals of her work: "Since Shevchenko's 'Bury me and then arise, Break your chains asunder!' Ukraine has not heard such a vigorous and vibrant message as comes from the lips of this fragile, invalid girl……[in] these bold, alert, and vigorous, and at the same time simple and straightforward poems of Lesya Ukrainka, one cannot resist the feeling that this fragile, invalid girl is almost the only man in all our present-day Ukraine."

To appreciate the remarks of Franko, we must remember that for over two centuries the Tsarist regime had made every effort to stamp out the Ukrainian consciousness of being a separate and distinct nationality from the all-powerful Russian. In 1863 the Russian minister, Count Valuyev, had uttered his sweeping dictum, enforced by a decree that, "there never was, is not now, and never will be a Ukrainian language." In 1876 an equally sweeping Imperial ukase prohibited the printing of Ukrainian books, excepting narratives, the importation of books in Ukrainian from abroad, all theatrical performances in Ukrainian, and even the printing of musical texts with Ukrainian words. The term "Little Russian" was compulsorily used for Ukrainian, and every mention of Ukrainian as a territorial name was banned. This was a mortal blow to literature, and consequently Ukrainian writers were effectively debarred from printing their works at home within the bounds of the Russian Empire. Their only recourse was to get them printed and published in Western

Ukraine (Galicia), then a part of the patchwork Austrian Empire, where, for political reasons the native Ukrainian population enjoyed a certain amount of cultural autonomy and freedom of spoken and written expression in their own language.

The task of Ukrainian literature was to free itself from those fetters that had been voluntarily assumed by the Russian intelligentsia. The Russian demand that literature should deal only with the present, with the social evil of the day in its narrowly interpreted sense was deadly enough to the great run of Russian writers. It was suicidal for the literature of a people whose existence was menaced by both the imperial regime and revolutionists alike.

The danger was dimly felt by Olha Kosacheva, who wrote under the name of Olena Pchilka. She was the sister of the great Ukrainian scholar and professor, Michael Drahomaniv, who left Kiev in 1876 for a career abroad, where he could work without censorship. Olha's daughter, Larysa, would have the literary power to carry out her family's ideals, having learned from her mother the literatures of the world. When Larysa was only 12, Olha sent one of her poems to Lviv for publication under the pseudonym of Lesya Ukrainka, "Lesya the Ukrainian," and it was under that name that the daughter became famous. The young girl son showed that she was well prepared by her knowledge of foreign tongues to draw upon the inherited and accumulated wealth of European civilization. Furthermore, it is to be remembered that at this period in the early eighties, there were no Russian authors who were willing to do the same thing. Those men who were later to supply the broadening influences in the themes of Russian literature had not yet begun to work, and they could have learned, had they so desired, from this brilliant Ukrainian girl.

Then came a blow that might have been fatal. Lesya was stricken down with tuberculosis, first in the bones and later in the lungs. Her illness isolated her, and compelled her to live with her books, and the masterpieces of world literature became closer to her than the activities of the student circles, the stormy debates of the various intellectual groups, the ill-prepared and unrealistic dreams of movements directed against the imperial authority.

Lesya was compelled to ask herself the fundamental meaning of freedom, the rights of peoples, the struggle for liberty in all ages and in all places.

Lesya Ukrainka was well aware that she was fighting a losing battle against the disease which was sapping her strength and vitality. She knew that she could not work steadily and consistently, that every piece of literary production was done on her nerves, and that she could not look forward with any certainty to the future. Yet it is only on rare occasions that this note of hopelessness and despair entered into her works. She did not waste her scanty strength on a series of laments or elegies. Her lyric poems are primarily a call to action and to struggle, to love of country and to sacrifice, to the achievement of a new and just world order, in which the poor and downtrodden will receive justice and mercy.

From these poems to lyric monologues, dramatic scenes and poetic dramas, was but a short step, and it was chiefly in these fields that she worked during the last ten years of her life. Her productions were something new in Ukrainian literature. Theatrical companies long trained to produce plays based on the realistic life of the village could not understand them or find the proper technique for presenting them. The lesser critic could only say that they were exotic, and regret that the poetess was not directly working for the Ukrainian cause. They did not understand that the themes that Lesya Ukrainka chose had a direct bearing upon the problems that they were discussing, even though Ukraine itself was not specifically mentioned and the characters did not act or speak like Ukrainian peasants. The poetess drew her inspiration from the ancient world, from the Bible, from the sufferings of the Jewish prisoners after the fall of Jerusalem and during the Babylonian Captivity, from the efforts of the early Christians to maintain themselves against the power of paganism, from the struggles of the Scotch under Robert Bruce to free themselves from the power of the English King. In almost every one of these productions, she dealt with some aspect of the life of an enslaved nation struggling to protect its ideals and its material existence against the encroachments of a stronger and momentarily victorious power – and what else was the Ukrainian problem as both Lesya and her critics saw it?

Yet this assertion, which was only vaguely hidden behind the foreign themes, was more than a clever attempt to escape the Russian censor. It was a definite declaration of emancipation of the Ukrainian spirit from the utter dependence upon those literary standards, conventions, and practices that had been borrowed from the masters of the land. It was a clear statements that the Ukrainians as a

people, as a European people, had the right to draw upon the total literary inheritance of the continent and of the ages. At one and the same time, Lesya Ukrainka was pleading the cause of the oppressed nations of all ages and places, and she was emphasizing the similarity to them of Ukraine in her own day.

Lesya Ukrainka died in 1913, and within five years of her death there had been established an independent Ukrainian National Republic which was struggling for its very existence against overwhelming force and the logical outgrowth of the ideas of the Russian intelligentsia. The Ukrainian people learned the bitter fact that ignorance is deeper and brutality more unregenerate when it is combined with the deliberate misuse of high-sounding slogans and ideas. In the last days of the Russian monarchy Lesya Ukrainka had portrayed in literary terms the essence of conditions under the old regime, and the younger Ukrainian writers who lived under the Soviet Union could not fail, if they were honest and patriotic, to emphasize the same truths. It is this fact more than anything else that has contributed to the growing popularity and understanding of Lesya Ukrainka. Events have justified her feelings, confirmed her insights. They have made her a true prophet of the future and a true historian of the past.

All this is beside the fact that she was a master of the art of poetry, a superb technician in literature, and a woman endowed with genius. With her knowledge and appreciation of European literature, she was able to sense the trend of literary development and to implant on Ukrainian soil those devices and conventions that were proving themselves abroad, without injuring her own individuality and artistic talents.

No one will ever be able to decide how far she was moved along these paths by her illness. With her independent spirit, had she enjoyed health and activity, she might have been swept into the conventional paths of the day. She might have been absorbed by the needs of the moment, by the struggle to improve the conditions of the people. But she could not live at home. She could not satisfy in action the instincts which might have driven her into the ranks of the Ukrainian revolutionists. She could only read, study, travel in search for health, and create. It made her a unique figure, which gave her an ever-widening point of view which allowed her to present Ukrainian hopes and desires under the aspect of their universality. Her works can be read as the flowering of the Ukrainian genius, but they have a far broader significance. They are the expression of the thought of a cultured and educated woman who represented the acceptance of the universal ideals of civilization which are the sole hope of humanity in this century and beyond.

Excerpted from "Spirit of Flame: A Collection of the Works of Lesya Ukrainka". Translated by Percival Cundy. Foreword by Clarence A. Manning. Published by the Ukrainian National Women's League of America, 1950.

The Weapon of the Word

by Lesya Ukrainka
translated by Percival Cundy

O word, why art thou not like tempered steel,
Which in the battle gleams with vengeful zeal?
Why art thou not a keen, unsparing sword,
Which lops the foe's head from his shoulders broad?

O trusty, faithful, polished word of mine,
To draw thee from the sheath I'll ne'er decline;
But my life's blood thou drainest in the art,
Thy blade will not pierce through the hostile heart...

I'll whet and sharpen up thy blade until
I have exhausted all my strength and skill,
And afterwards I'll hang thee on the wall
To gladden some while I my pains recall.

O word, thou art my only armament,
And both of us should not be vainly spent!
In other, unknown hands, perhaps, who knows?
Thou'lt prove a better brand 'gainst brutal foes.

Thy blade will ring against the iron yoke,
And tyrants' fastnesses shall hear the stroke;
Then with the clang of other swords thy sound
Shall mingle with the shout of men unbound.

Avengers strong will take my weapon bright,
And with it bravely rush into the fight...
O sword of mine, serve thou those warrior bands
Far better than thou servest these weak hands!

Тарас Шевченко

ЯК ХРИСТИЯНИН

Визначний член Кирило-Мефодієвського Братства, тайної організації української молоді в Києві в 40-х рр. XIX сторіччя, письменник Пантелеймон Куліш так засвідчив в спогадах про це Братство ролю Шевченка в нім:

"На Шевченка дивилась нез'вязана нічим, опріч дружби, братія, як на якийсь небесний світильник, і це був погляд праведний. Озираючись назад, можемо сказати без кощунства про його великого, хоч і пригашеного дечим духа: "Він був світильник, що горів і світив". Шевченко з'явився посеред нас, як видиме оправдання нашого натхнення свише..."

"Він був світильник, що горів і світив" - ці слова взяті Кулішем з Євангелія (Іоан. V 35); ними Ісус Христос означував ролю в тодішньому громадянстві Свого Предтечі й Пророка Іоана Хрестителя. Порівняння поетів з пророками і поетичного слова з словом пророчим взагалі було поширене в часах, коли творив Шевченко. Але ж у відношенні до його творчости - і по змісту її у біблійній формі, - характеризувати його як пророка, буде "поглядом праведним", як висловився Куліш.

"Неначе праведних дітей,
Господь, любя своїх людей,
Послав не землю їм пророка -
Свою любов благовістить,
Святому розуму учить.
Неначе наш Дніпро широкий,
Слова його лились, текли,
І в серце падали глибоко,
І ніби тим огнем пекли
Холодні душі" . . . ("Пророк")

Споглядаючи всю творчість Шевченка, шлях страдницького життя його і ролю поета в народі його, ми з повним правом прикладаємо до нього самого цей його образ пророка - посланника Божого. Не був Шевченко пророком "кротким", як сам привітав він письменницю Марка Вовчка: "Господь послав тебе нам, кроткого пророка ..." Він був палким пророком. Коли в українськім письменстві дошевченківської доби вказують як предтеч його, ченця XVII віку Івана Вишенського і філософа XVIII віку Григорія Сковороду, то палкою вдачею і святим гнівом проти неправди і насильства в світі Шевченко ближчий до Івана Вишенського ніж до "кроткого моралїста" Сковороди. Але всіх трьох споріднює християнський ідеалізм і на ньому оснований глибокий правдивий демократизм, любов до меншого брата, до всіх гноблених, вбогих скривджених, поневолених ... А найперше гаряча любов до знедолених мас свого рідного народу, що й природньо є, за словами апостола, які ставить Шевченко епіграфом до відомого свого "Послання" землякам: "Коли хто скаже: я люблю Бога, а брата свого ненавидить, той єсть лжець, бо хто не любить брата свого, якого бачить, то Бога, Якого не бачив, як може любити?" (Іоан. IV, 20)

Моральні ідеї, моральна проповідь взагалі в історії людства пов'язані з релігією. Релігія для моралі те саме, що корінь для рослини, і безрелігійна мораль є абсурдом.

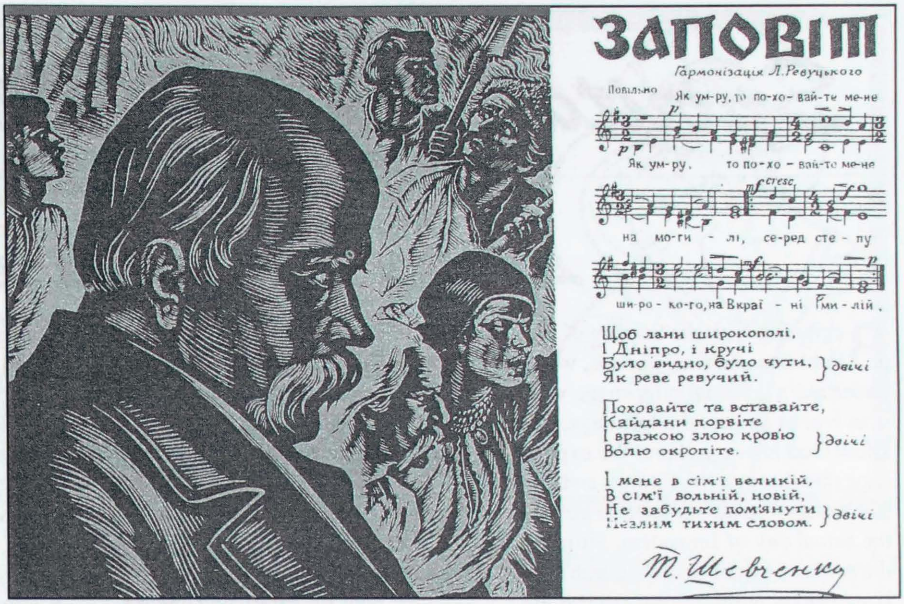
"Умийтеся! Образ Божий багном не скверніте"! - кличе Шевченко в згаданім "Посланні" тих земляків своїх, які "людей запрягають в тяжкі ярма, орють лихо, лихом засівають"...

"Людина - образ Божий" - та ж в цих трьох словах ціла християнсько-релігійна система, релігійна наука про походження і призначення людини в світі.

Куліш, Христовими словами називає Шевченка "світильником, що горів і світив". І він дійсно є таким, коли беремо в цілому його поетичне слово в "Кобзарі", все літературне насліддя після нього в повістях, щоденнику, листуванні. "Я на сторожі, коли їх (людей) поставлю слово", говорить Господь у Шевченка. О, як глибоко розумів Шевченко цей Божий дар людини - слово! І з словом поета, що залишив його нам, стільки вистраждавши за нього, треба поводитися чесно!

Християнським світоглядом, вірою в Бога, в Христа, "Сина Божія на плоті" (Неофіти) - пройнята творчість Шевченка. Дайте собі труд, читаючи "Кобзаря", зверніть свою увагу, скільки Шевченко присвячує місця молитві до Бога, і своїй і своїх героїв! Від кріпацького

дитинства вдома, коли: "Я собі у бур'яні молюся Богу, і не знаю, чого маленькому мені тоді так приязно молилось", через все життя, аж до останньої поезії перед смертю в лютому 1861 року, де каже: "Нескверними устами помолимось Богу, та й рушимо тихесенько в далеку дорогу"... У світовій світській поезії ледве чи знайдеться у котрого поета стільки, як у Шевченка, звернень його почуття і думки до Господа. І нам лишив той же заповіт.



"Любітеся, брати мої,
І за неї безталанну
Украйну любіте,
Господа моліте"...

Є моменти в творах Шевченка, з яких користають і безбожники, щоб до свого табору приписати великого Шевченка, і горді в своєму "правовірстві" різні ретрогради, що так само звуть Шевченка безбожним.

Одно із них - це місце в його творах, де він нарікає на Бога, а в цих наріканнях доходить іноді до того, що каже: "я не знаю Бога" (Заповіт). Не з світогляду Шевченка виходили такі слова, а з палкого його почуття, як людини, що чутливо сприймає, в обуренні безмірному, горе, сльози людські від неправди, насильства в світі.

"Чи Бог бачить із-за хмари
Наші сльози, горе?
Може й бачить, та помага...
Пошлемо думу аж до Бога,
Його розпитати:
Чи довго ще на цім світі
Катам панувати? ..." (Сон)

Подібні настрої переживали не раз і свв. пророки, праведники, як бачимо з Св. Письма "Праведним останеш Ти, Господи ... а все таки буду я говорити до Тебе про правосуд: чому це щаститься безбожним на їхній дорозі, і добре діється зрадливим? Ти понасаджував їх, вони позакорінювались, ростуть і плодяться", нарікає на Бога пророк Єремія (XII, 1-2). "Я скажу Богу: не обвинувачуй мене, а об'яви мені, за що мене так переслідуєш? Чи Тобі це добрим дивиться, що так пригнічуєш мене, що байдуже Тобі діло рук Твоїх, а на раду безбожників посилаєш світло", - говорить до Бога праведний Іов (Іов. X, 2-4). Чи ж на підставі таких місць можна говорити про безвірництво пророка Єремії, або праведного Іона? Ні! - Це є вирази почувань, а не поглядів, це часові настрої, при незрозумілості для людини шляхів Божого Провидіння...

Напевно б він, як християнин, як апостол правди, волі і братерства християнських ідеалів звернувся б ще з більшого силою в гарячій молитві до Бога:

"Окрадені, замучені,
В путах умираєм,
Не молимось чужим богам,
А Тебе благаєм;
Поможи нам, ізбави нас
Вражої наруги!
Поборов Ти першу силу,
Побори і другу,
Ще лютішу ...
Смирилася душа наша,
Встань на ката знову!"

(Псалми Давидові)

Із книжки "Живе слово", автор Проф. Іван Власовський, 1961

Lenten Pilgrimage

Beginning with the Sunday of the Publican and the Pharisee, we can undertake a spiritual pilgrimage which is as real as an actual pilgrimage. We know God is everywhere. We experience this through the Liturgy and the Eucharist – we do not have to go to the actual city of Jerusalem. Sitting at the tomb of Christ in any church on Holy Friday night has the same spiritual reality as being at the tomb of Christ in Jerusalem.

The Lenten pilgrimage requires similar preparation as a travel pilgrimage. We must prepare and plan for the trip in order to make it to our destination safely and joyfully. We need directions, a plan for eating, money, and traveling companions.

Preparation

Directions can include the church services found in the Lenten Triodion and its weekday supplement, books such as Great Lent by Fr. Alexander Schmemann, and various other resources which our parishes provide. Also available to us now are a wonderful selection of websites such as Ancient Faith Radio (www.ancientfaith.com). Making an effort to attend as many of the extra church services as possible helps us to increase our desire and understanding of where we are going.

We need to also plan our food. Fasting is an essential part this journey – the lighter we travel the better. Again, we have guidelines from the Church for fasting during Lent. With a little planning and simplifying of our meals, we will arrive at our destination prepared to receive its spiritual rewards. It is up to us and our spiritual guide, who is usually our priest, to determine how much we can fast so that we are making an effort without damaging our bodies.

It is also preferable to travel with someone both for safety and encouragement. We have the parish we are in as well as the entire Orthodox Church to journey with. One thing traveling together means is being involved in the services as much as we are able. If we get tired or slothful or we stumble, others are there to help us and hold us up. We can help others by encouraging them to stay the course to the ed!

The Journey

Setting out on our journey, the first week of Lent can be one of the most spiritually demanding and enlightening stages. It puts it all in perspective – like a great farewell to our old selves. There will be dangers and snags along the way. Temptations increase and the evil one will be trying to sidetrack us at every turn.

Each week presents us with a different theme to contemplate in order to enrich our understanding of where we are going. These themes are the subject of the weekday hymns found in the Lenten Triodion and can even be read at home if one is prevented from attending church. A weekday visit to a monastery where all the Lenten hours are chanted in their entirety can also be helpful. The rich depth of Great Lent is not easy to fully grasp if we attend only the Sunday Liturgy. We must participate as much as possible to understand the places we visit on our way to Pascha. Fear not, however – by staying close to the Church and our traveling companions we will arrive safely and with great joy!

A journey also involves money and spending. This can be accomplished by giving alms along the way. Almsgiving may be both charity of money as well as forgiveness and kindness. Lent is a time to put aside ourselves and to give as much as we can. The Church recommends giving of time and effort to the poor with the extra money we have saved by our fasting. It is also an opportunity to forgive those who have wronged us, making at least an effort to pray for those who have hurt us. We cannot stay upset long with those for whom we pray.

Arrival and Return

Following the above directions will ensure that our journey will be a safe and spiritually nourishing one. We will arrive at the end of Lent with our hearts and minds fully prepared to participate in Holy Week. Pascha night will hold for us the understanding and joy of our Lord's Death and Resurrection. It is never too late to start – even if we arrive at the eleventh hour, St. John Chrysostom in his Paschal sermon tells us that we are welcome, as well.

As with all pilgrimages, we will also have to return home. The Church in her wisdom gives us Bright Week to

continue our celebration and prepare us to go back to "regular" life. This joyful journey continues for the next forty days!

During this time we carry the Light of the Resurrection and our spiritual joy to all those around us, both Orthodox and non-Orthodox. We are given the opportunity to live what we have experienced on our pilgrimage so that others will ask: "What is it that makes the Orthodox different?" "From where does their joy come?" "How might we take the same journey?" We have been given much and much will be expected from us. As Orthodox Christians, we are different, set apart, and it is necessary to live as such. Undertaking our Lenten pilgrimage to the best of our ability strengthens us in our witness to others.

May your journey to Jerusalem this year be a true pilgrimage, may you arrive there in safety, and may our Lord's light shine from you to the rest of the world as you return home crying out joyfully, "Christ is Risen!".

Reprinted from Life Transfigured, Vol. 40, #1. Published by The Orthodox Monastery of the Transfiguration, Ellwood City PA.

Очі Матері (Триптих)

I
Мати Вчителя

Чом, - чому в очах Твоїх
тривога?
То ж Твій син – обожаний
Учитель.
Цар-Спаситель,
Що весь світ віками ждав на
Нього.

Ти ідеш сама житами,
- *У* таких достойних шатах,
Вибрана поміж жонами –
Божа Мати.
Син Твій в слави ореолі!
Чи ж не чуєш слів: Осанна?
В блиску сонця Ти у полі,
І в очах страждання тінь?
Слава – суєта оманна
Й бачиш марево терпінь?

В золотих житах червоні маки
Кров'ю плигають в очах!
Навіть в сонці паки й паки
Кров і жах!

II
Під хрестом

Бавиться товпа нежданим
видом:
На хресті юдейський цар –
Месія!
І зрадіють
Вороги з пониження і стиду!

Під хрестом великі очі
І шовкові чорні вії,
- Смолоскипи серед ночі
Променіють.
Усумнились маловіри,
Як не стало в них Пророка.
Залишивсь лиш попіл сірий
По чудес палкім вогні,
Лиш у Тебе міць глибока –
Віра у прийдшні дні.

Очі всепрощаючі, немесні
Бачать завтра й чину чин,
Як устане і воскресне
Божий Син.

III
Тріюмф

Знаєш: вже з'явився
Магдалині! –
Учням дав пізнать себе в розмові
І Петрові!
- Що воскрес, вже всім відомо
нині.

І вгорнувшися в повагу,
Наче чудом е радієш,
- Щастям виграного змагу –
Ти, Маріє.
Ув очах знов огневиці,
Як тоді в Христа на страстях,
І завзяття в них блиститься
За всіх вірних, за мільйон,
Щоб лиш виграти, не впасти,
Щоб не вирвавсь болю тон.

А враз з тим для всіх любови
море,
Повне материних сльоз,
Бо багато смерть поборе,
Як Христос.

Володимир Янів

Жіночі Постаті
Women of Influence

A Tribute to Doris Rudy

We often acknowledge people's achievements and contributions long after they leave us. At this time we want to honour a great lady, member of our Church, great friend and an outstanding "Soyuzanka". Her talent and creativity resulted in huge contributions of beautifully made afghans, Christmas decorations, Ukrainian dolls, sewn placemats, tablecloths and bed covers, to mention just a few.

All these, plus pastries and cakes, regularly delivered from Kitchener, Ontario to our Bazaars organized by the Ukrainian Women's Association, Sophia Rusova Branch twice a year. The skillfully prepared and exquisitely finished items were our main fundraisers. Unbelievable contributions from a quiet, elegant lady born in Kanora, Saskatchewan to Panko and Polly Smutylo!

Doris was one of six children. She married Peter Rudy with whom she had sixty three blissful years. As a couple they were dedicated to Saint Demetrius Church and "Souz Ukrainok". They had one son, who predeceased his father. Left alone Doris kept busy creating new items from the materials she collected from friends and neighbours. Up to this past August and her 90th year, she continued in her endeavour. She regularly read the minutes from our meetings and kept up to date on everything that went on in our organization.

She had a group of friends whom she entertained regularly. For her guests she prepared elegant dinners and an elaborate spread of home-made appetizers and exquisite pastries. Jokes, laughter and a game of cards followed. The evening ended with a package of varenyky as a take home gift from a perfect hostess.

Currently, Doris is at Freemont Centre in Kitchener, where we visit her regularly and enjoy the opportunity to show our gratitude and appreciation. We pray that God gives her strength and perseverance and eases her pain. We hope that our prayers encourage her and bring her peace and understanding that we are here for her. God bless! Sincere Thank You!

Дорис (Смутило) Рудий

Всі ми знаємо, що багато признання і похвали віддаємо жінкам, які з посвятою і відданням працюють серед нас. Вони горді і втішаються тим. Але є в нас такі, що беруть участь у зборах, але тихенько, гідно і віддано працюють і не сподіваються хвальних слів подяки. Такою є Дорис (Смутило) Рудий.

Народилася Дорис 1921-го року у Кенора, Саксачевані в родині фармерів Панька і Павліни Смутило. Одружилась вона з Петром Рудим і прожили вони разом щасливо і радісно 63 роки. Одинокий син Гаролд помер у 1997-му році. Лишилась Дорис осамітнена у Китченер, Онтаріо. Родина Рудий, довголітні активні члени Української Православної Церкви Св. Димитрія у Лонґ Бренч, Онтаріо, була одною з її засновників. Вони постійно допомагали у придбанні фондів на цілі Союзу Українок Канади, відділу імені Софії Русової, як і на потреби нашої церкви.

Дорис надзвичайно талановита особа і у вільний час постійно виробляла різні прикраси, декорації на ялинку, вінці, шила столові накриття, кухонні рукавиці, фартушки і торби. Вбирала по-українськи дитячі ляльі, виготовляла ковдри і дитячі забавки. Всі вироблені прикраси, як і практичні і гарно оздоблені речі, приносили нашій організації значні суми грошей. Ці фонди помагали нам у нашій діловій праці.

Продовжувала Дорис усю цю самодіяльну працю до 90-го року

життя до минулого серпня. Уміло і елегантно гостила своїх приятелів і ділилася з ними пишно приготовленими обідами, закусками і тортами. Крім того, обдаровувала гостей варениками, які все заповнювали її холодильник.

В оцю пору ми хочемо віддати Дорис честь і признання за усю її працю. Молимо Бога і просимо, щоб дав їй силу і витривалість, а ми будемо відвідувати її і ділитися з нею нашими успіхами. Дорогі Брати і Сестри у Христі, пам'ятайте і згадуйте її у своїх молитвах. З любов'ю і великою подякою!

UWAC Sophia Rusova Branch
Yaroslava Balaura - President
Constance Czorny - Secretary

A Former Spring

Lesya Ukrainka

The spring came lovely, prodigal, and sweet,
All bathed in brilliant light and strewing flowers
She swiftly flew, and after her there came
A swarm of birds who piped with all their powers.

New life had come and all things had a voice:
The greenwood rustled in a joyous mood,
In all there was a song, a smile, or ringing tone,
But I lay sick and weak, in solitude.

I lay and thought: "The spring has come for all;
For everyone she has a gift to bring;
But yet for me alone she has not gift,
I am forgotten by the jocund spring."

Nay, spring did not forget! An apple tree
Tapped with its branches on my window pane;
The tender green leaves flashed before my eyes,
The snowy blossoms dropped like falling rain.

Then in my narrow chamber came a breeze,
Which sang to me of spring's broad, free domain,
And with it came the music of the birds,
While all the forest echoed its refrain.

My soul can nevermore forget the gift
Which lovely spring brought to me where I lay;
No other spring e'er was and e'er shall be
Like that which in my window bloomed that day.

На дочасну труну Лесі Українки

Над степом безмежним,
Над морем глибоким
Літала могутня Орлиця.
Летючи співала,
Орлів закликала
До сонця крізь хмари пробиться.
Шугала між хмари,
Гриміла громами,
Веселкою радісно грала -
І раптом упала
На скелі високі
Над морем глибоким
І гордо, велично сконала...
У співі згоріла...
В невтомному льоті...
Згорнулись могутнії крила,
Уста заніміли,
Склепилися очі,
І ніч небуття наступила.
Нескінчена пісня урвалась.
А звуки голосять-ридають,
Від хмари до хмари літають,
То стогоном-громом,
То жалібним дзвоном
Над морем невпинно лунають.

*

Мир і спокій її многострадальному тілу,
Вічна пам'ять, нев'януча слава
Її невмирущим пісням.

Прохор Коваленко
Київ. 3/VIII-1913 р.

Around the World
Із Світу

Lubomyr Luciuk: Preserving a dark chapter in our nation's history

By Lubomyr Luciuk
Published in the National Post on December 9, 2011

The first prisoners, 109 men, arrived in January 1915, shipped along the Transcontinental railway from Montreal into the remote Abitibi region of northwestern Quebec. Hundreds more would join them eventually, including women and children, not because of any wrong they had done but only because of who they were. Mostly immigrants from western Ukraine, lured to Canada with promises of freedom and free land, they were branded "enemy aliens" at the outbreak of the First World War because they had arrived bearing Austro-Hungarian passports.

Off-loaded some eight kilometres west of Amos, at a place today known as La Ferme, the prisoners could just see the shoreline of Spirit Lake, today's Lac Beauchamp — from behind Canadian barbed wire. Originally their camp was to have been at Belcourt, 75 kilometres further east, but the astute merchants of the Amos Chamber of Commerce lobbied Ottawa for a closer site, then harvested a quarter-million dollars in government business over the two years the camp operated, a fortune.

Recently the Spirit Lake Internment Camp Interpretive Centre officially opened, housed within the former Roman Catholic Church of St-Viateur de Trécesson, adjacent to where internee barracks stood. The result of several years of effort by the Spirit Lake Camp Corporation, the interior of this extensively refurbished church, whose foundations rest upon stones salvaged from the camp, includes exhibits explaining how thousands of Europeans from the Austro-Hungarian, German and Ottoman Turkish empires were swept up as a result of wartime hysteria and xenophobia, suffering imprisonment, the confiscation of what little wealth they had, and other state-sanctioned indignities including disenfranchisement, all sanctioned by the very same War Measures Act that would be deployed during the Second World War against Japanese, Italian, and German Canadians and, in 1970, against the Québécois.

Conditions at Spirit Lake were harsh. Visiting in mid-November 1916, the U.S. Consul from Quebec City, G. Willrich, reported how prisoners complained that they "were badly treated in every way, even beaten ... with no freedom whatsoever."

"The conditions here are very poor, so that we cannot go on much longer. We are not getting enough to eat," wrote internee Nick Olinyk from Castle Mountain, Alta. to his wife. "We are hungry as dogs."

Efforts to hallow these victims began in the mid-1980s, spearheaded by the Ukrainian Canadian Civil Liberties Association, which placed a commemorative trilingual plaque at Spirit Lake in 1999, complemented in 2001 with a statue by Kingston-area sculptor, John Boxtel, the Interned Madonna. Then, in 2008, following parliament's passage of Inky Mark's Bill C 331 — Internment of Persons of Ukrainian Origin Recognition Act — a Canadian First World War Internment Recognition Fund was established, with a multi-year grant making the Spirit Lake project possible. While no internees remain alive (the last known survivors of Spirit Lake, Mary Manko Haskett and Mary Hanchurak, passed away in 2007 and 2008) the opening ceremony was attended by an internee descendent, Dr. Ted Sosiak, whose grandfather was held at the Fort Henry internment camp near Kingston.

Work still needs to be done before the Spirit Lake centre fully meets its mandate of educating Canadians about the internment operations, an episode in our nation's history that Jason Kenney, Minister of Canadian Citizenship and Immigration, described as "a blight." For one, its exhibits are in French only, a language the internees, their guards, and most of the officers in charge wouldn't have known. Even more troubling is that the internee cemetery has been allowed to decay, almost entirely lost to the boreal forest despite entreaties addressed to the

National Historic Sites and Monuments Review Board, Canadian Heritage and other government agencies. (In contrast, the internee cemetery in Kapuskasing, Ont., was restored and re-consecrated in 2011, thanks to a grant from the Recognition Fund.)

Mary Manko once wrote: "I was one of the thousands of Ukrainian Canadians rounded up as 'enemy aliens' and put in concentration camps between 1914-1920. I was just six years old then. I was born in Canada. I lived in Montreal with my parents, brother John and sisters, Anne and Nellie. Nellie was born in Quebec. She was just two and a half when we buried her near the Spirit Lake internment camp. Canada's Ukrainians were not disloyal. Our imprisonment was wrong. We were Canadians. Those who, like my parents, had come from Ukraine to Canada came seeking freedom. They were invited here. They worked hard. They contributed to this country, with their blood, sweat, and tears — a lot of the latter. What was done to us was wrong. Because no one bothered to remember or learn about the wrong that was done to us it was done to others again, and yet again. Maybe there's an even greater wrong in that."

The museum at Spirit Lake has begun to undo the "even greater wrong" of ignorance about what happened during Canada's first national internment operations. As a place of education, commemoration, and reflection, it stands to the credit of a community-based campaign that focused on recovering historical memory rather than securing redress, righting an historical injustice and doing that honourably, just as Mary wanted.

Lubomyr Luciuk is a professor of political geography at the Royal Military College of Canada.

For information about the Spirit Lake Camp Internment Centre go to campspiritlake.ca.

Self-sacrifice is never entirely unselfish, for the giver never fails to receive.

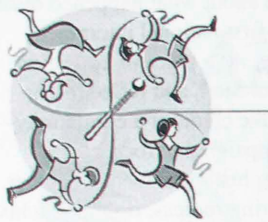
Dolores E. McGuire

Жертва

Се було в ті часи, як Месія живий був між людьми.
Се було в ті часи, як його ще на хрест не прибили.
Зготували вечерю для нього апостоли вірні:
Хто приніс йому хліба, хто риби, вина та олії;
Всі злягли за столами і вкупі з Учителем їли,
І незчулись, як більше від нього взяли, ніж для нього принесли.

Тільки потім, уже по вечері, прийшла до господи
Жінка якась «одержима» - їй дав колись поміч Месія –
І принесла для Месії олії пахучої міру,
Що не годилась ні в страву, ні в лямпу до світла.
Правду казали апостоли: жертва була непотрібна,
Їх Месія не звик до царської розкоші, -
Нащо йому та олія, що тільки царі уживали?
Чом не сказав він тій жінці: яке тобі діло до мене?
Він же до рідної матері так обізватись одважився –
Нащо прийняв він олію і тії гарячії сльози,
Що застилали розширений погляд отій одержимій,
Нащо він мовив апостолам: дайте їй спокій, тій жінці?...

Леся Українка
I.VIII.1900



For Our Children

Нашим Дітям

Дитинство Тараса

Дмитро Красицький

На торговиці

Тарасові пішов дев'ятий рік, а він міркував розсудливо, як дорослий. Любив спостерігати природу. Його захоплювало, як з квітки на квітку перелітали бджілки, збираючи мед, як цвіли і відцвітали дерева, як між листям спочатку висіли зелені сливи, вишні, а тепер червоні, аж чорні. Батько з великою корзиною переходив від дерева до дерева, збирав сливи, щоб завтра відвезти на торговицю.

- Ти, Тарасе, краще допоміг би добрих слив нарвати.

Син кинувся допомагать.

До вечора всі корзини були наповнені і укладені на віз. Рано вранці, ще й не починало сіріти надворі, батько запряг волів, щоб їхати на базар. Прокинувся й Тарас, почувши тиху розмову батька з матір'ю.

- Тату, я теж поїду на торговицю.

- Хай їде, світа більше побачить, вже ж не малий, сказала мати.

Батько погодився. Тарас дуже зрадів – він уперше поїде в Богуслав, у велике місто – на торговицю.

Ще не встигли запрягти воли, як Тарас сидів у передку з батогом на довгому пужалні з червоною китичкою – це так Катря прикрасила.

...Минули кирилівські вулиці. Село лишилося позаду. Де-не-де видно було вогники з вікон хат, що ховалися в зелені садів.

Проїхали кілька довгих гонів. Під лісом замиготіли вогні економії «Шампанія».

- О, вже й пани прокидаються, - сказав батько, це вже ми спізнилися на базар.

...Минали Моринці, Почапинці, Медвин і Сайки. От і Богуслав. Внизу зеленими берегами текла широка річка Рось. З-під землі на березі і подекуди з води виглядало велике каміння. Тарас уперше бачив таку широку річку і такі великі кам'яні скелі. Вони жвавіше ступали з гори, поспішаючи до води.

- Тату, що то?

- То водяний млин, сину. Тут їх більше десяти.

По річці на великому канаті ходила баржа. На ній Тарас з батьком, сидячи на возі. переправилися на другий бік. Волів перегнали вбрід. Особливо широкою Рось здавалася Тарасові на переправі, коли вони були на середині. Навколо вода, а тут ще й баржу гойдало. Другий берег, великі верби з довгими тінями у воді наближались поволі-поволі.

Нарешті переправились. Запрягли воли і поїхали на торговицю.

Під горою, біля кам'яної білої церкви, розкинувся базар. Скільки тут люду! І чого тут тільки немає: рядами стоять гончарі з мисками, глечиками, горшками. Тарасові дуже сподобались малюнки на них, особливо на великій, як діжа, макітрі. А далі стояли вози з сливами, яблуками, грушами. Тут і Шевченки стали в ряд. Воли випрягли, поставили до сіна.

Тарас сидів на возі, оглядаючи зверху великий натовп людей, які, наче хвиля, гойдалися з краю в край. Ось з бандурою через плече йде базарною площею сивий кобзар з поводатарем. Він співає думу про Марусю Богуславку:

На Чорному морі,
На камені біленькому,
Там стояла темниця кам'яная...

Слухав Тарас уважно думу, слухав її і народ.

Маруся Богуславка
Добре дбає -
До темниці приходжає,
Темницю відмикає,
Всіх козаків-невільників
На волю випускає.

Отака була Маруся Богуславка!

- Татусю, можна мені туди піти,

пісню послухати?

- Можна.

Бриніла жалібно бандура, а кобзар, схиливши голову, вже співав іншої:

Ой Морозе-Морозенку, ти славний козаче!
За тобою, Морозеньку, Україна плаче.
Не так тая Україна, як те горде військо.
Заплакала Морозиха, ідучи на місто...

Довго слухав Тарас кобзаря. Повернувся до воза, коли батько закінчував розпродувати сливи.

- Уродило нам, нехай буде й людям! За ціною я не гонився, аби додому не везти. А тепер, сину, ходімо базарувати!

Батько відклав з калитки кілька мідяків у кишеню. Калитку цупко зав'язав і сховав. Купив дітям по прянику – розмальованих коників. Потім купив солі та ще деякі дрібниці, що мати веліла. Ледве протовпились на середину майдану, де стояли намети. В одному з наметів продавали ікони, картини, малюнки різні. Такі малюнки Тарас бачив уперше.

«Як то люди вміють так добре малювати», думав він.

Запрягши воли, виїхали з торговиці на вулицю Богуслава. Тільки тепер Тарас розглядів місто: хати одні панські, під черепицею, інші – ні селянські, ні панські, а якісь чудні: віконниці розмальовані, з візерунками, попід стріхою різьблення, двері пофарбовані, а на одній хаті навіть димар прикрашений дерев'яним качуром.

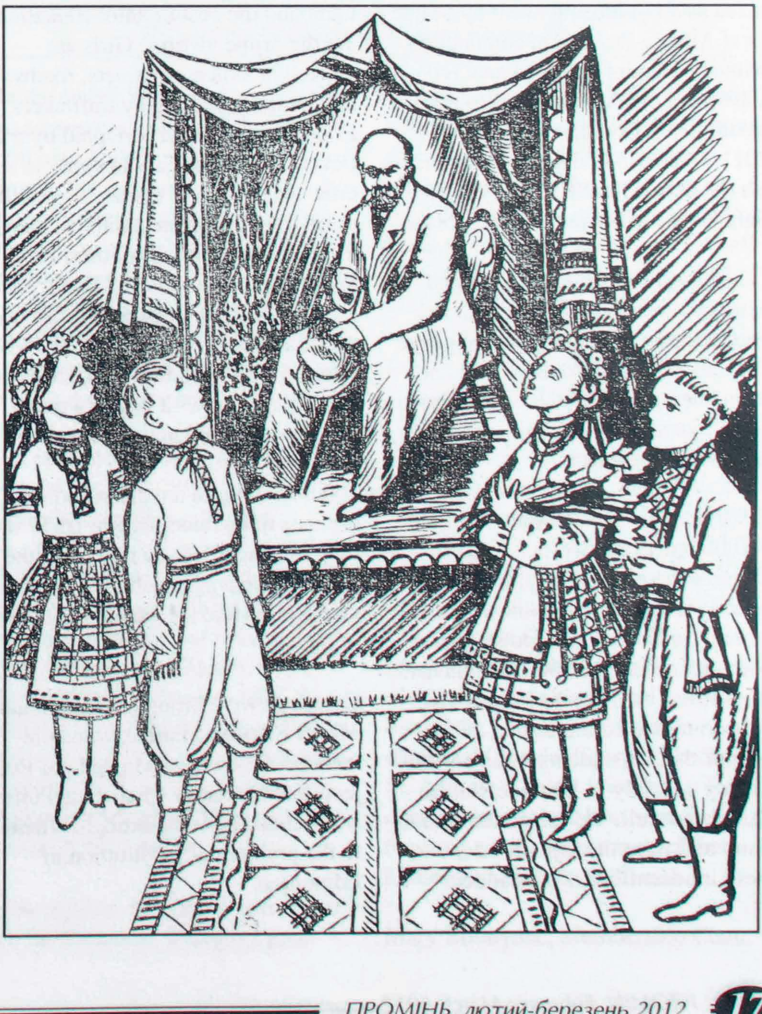
Сонце звернуло з полудня. Позираючи на небо, батько підганяв воли, щоб завидна виїхати за Богуслав у степ.

Переїхали Рось. Повіяло вечірньою прохолодою. Мовчазний їхав Тарас з торговиці і всю дорогу думав, передумав, що він бачив що був на базарі. На думку спадали народні пісні, думи і, зокрема, дума про Марусю Богуславку – відважну дівчину, яка визволила сімсот козаків з бусурманської неволі. Тарас пригадав навіть мотив думи і замугикав собі потихеньку. Батько почув і похвалив:

- Ти справжній кобзар!

Сонце сідало просто на землю. Червоне коло ховалося в могилу потім зникло зовсім. Ще деякий час небо освітлювали яскраві заграви. Незабаром смеркло. Батько зупинив воли, випряг і пустив попастись у степ. Тарас лежав на возі, а батько на траві. Вгорі кигикала чайка...

Тарасові довго не спалось. То йому здавалось, що незвичайно загадково шумить степ, то з неба зривається зірка, падає, лишаючи за собою яскравий слід, то ніби зірки ворушаться, мерехтять, міняються незвичайними кольорами. Тарас вдивлявся в одну найбільшу зірку, думав, поки не заснув міцним сном.



Громадська Хроніка

Community Events

Fundraiser nets $15,000 for Maple Leaf Safe House

Over 200 people attended the "Blossoms of Love Fashion Show" organized as a fundraising event by Maple Leaf Alberta Projects in conjunction with the Ukrainian Canadian Civil Liberties Foundation, at the Ukrainian Youth Unity Complex on October 15, 2011. Over $15,000 was raised to finish the Maple Leaf/Klenovyy Lyst Safe House in Stoyaniv, Lviv Oblast.

"The house will provide a safe and caring environment for youth at risk with vocational training and language skills to divert the youth of Ukraine from human trafficking," explained Iryna Synychak, Co-Chair of Maple Leaf Alberta Projects.

"Did you know that since 1991 over 500,000 girls and women from Ukraine have been bought and sold as sex slaves? Did you know that human trafficking is a global issue with estimates of 27,000,000 slaves? At Maple Leaf Alberta Projects we are committed to increasing awareness of the sex trade and human trafficking not only in Ukraine, but in Canada as well. We are committed to stand and fight the injustice done to these innocent lives," she added.

Young women, who seek work to escape extreme poverty, low employment and the cost of adult education, are the prime victims. Girls are enticed or stolen off streets, roadways and public gathering by traffickers. Friends and villagers are paid by traffickers to prompt girls to apply to specific ads posted by human buyers that resell young women. Mothers, daughters apply for work as domestics in Western Europe and the Middle East are deceived. Their passports are taken away, and they are forced to sex work to repay transportation fees. Everyone in a village knows a young woman who they do not know where she is.

100,000 children are classified as orphans in Ukraine. At age 16-17 they may no longer legally remain in the care of orphanages, which is where safe houses like the Maple Leaf come into play.

Greetings were brought by Edmonton Mayor Stephen Mandel, who commended the work of Maple Leaf Projects and Honorary Chair Jane Poitras, who related how she brought attention to the problem of prostitution in Edmonton.

One local victim of human trafficking, Janita Murphy, related her experiences. She was victimized for 22 years and has spent the last 15 as a survivor. Murphy attributed her recovery to the work of the Centre to End All Sexual Exploitation (CEASE) and issued a warning to any young girls who may contemplate a life of prostitution. "When you sell your body for anything at all something is wrong. Kids today are saying what's sex? I'm going to give it away anyways, so I must as well get paid for it....They're thinking I can trade sex for a ride in the mall or a bottle of vodka, I can trade sex for a pack of cigarettes, but they don't understand that they are selling their soul," she said.

Kate Quinn, Director of CEASE, stressed the need to change laws in order to curb human trafficking. "We need to have a country that says that as Canadians we will not tolerate the sexual exploitation and human sex trafficking and human labour trafficking of any vulnerable person," she said.

The evening featured a fashion show displaying the works of Tressa Heckbert, Natasha Lazarovic, Kelsey McIntyre, Kim Sloan and Savelia's Designer Coats from Ukraine. CTV's Dez Melenka served as Master of Ceremonies.

Marco Levytsky, Ukrainian News,
Oct. 27 – Nov. 9, 2011.
Reprinted with permission.

50th Anniversary of UWAC, St. Andrew's Ukrainian Orthodox Ladies Auxiliary, Edmonton, Alberta

On September 18, 2011, St. Andrew's Ukrainian Orthodox Ladies Auxiliary of Edmonton, a branch of the Ukrainian Women's Association of Canada, commemorated its 50th Anniversary. The event began with a Divine Liturgy at St. Andrew's Sobor celebrated by Rev. Fr. Yuriy Suchevan, Parish Priest, with responses sung by the church choir directed by Orest Soltykevych. A large number of Ladies Auxiliary members were in attendance, readily recognizable wearing embroidered blouses. Among the congregation were many special guests including then, Premier Ed Stelmach and his wife Marie, newly elected National Ukrainian Women's Association Dr. Geraldine Nakonechny and husband Victor, as well as many UWAC members and spouses from four sister parishes in Edmonton. Also present were guests from UWAC branches in Calgary, Calmar, Two Hills and Vegreville.

Founding Members in Attendance: Vicky Samycia, Mickey Samycia, Mary Dymianiw, Marion Hnatiuk, Johanna Dzenick, Adele Krewusik. Missing: Natalka Melnychuk. (Photo: Lesia Perritt)

The Divine Liturgy was followed by an Anniversary Luncheon, Program and History Book Launch held in the Tillie Kurysh Hall decorated with embroidered rushnyky. Each luncheon table was elegantly set with white linen, royal blue napkins, colored programs and a rose bowl holding a single red rose, the floral emblem of the Ladies Auxiliary.

Lesia Perritt, Ladies Auxiliary President, welcomed the special guests, Rev. Fr. Yuriy and Dobr. Tetyana Suchevan, Rt. Rev. Archpriest Meroslaw, Pastor Emeritis, and Dobr. Nadia Kryschuk and also asked that the founding members rise and be recognized. Following the group singing of *Отче наш*/Lord's Prayer and a blessing by Fr. Yuriy, the anniversary cake decorated with roses and a large *Смолоскип*/torch, was cut by Lesia Perritt and Audrey Sakowsky Marusin, the second and earliest surviving President. A catered luncheon included a savory chicken salad on a blossomed tomato and served on a bed of spring greens. This was accompanied with assorted breads and wine. Anniversary cake and fruits of the season were served for dessert.

Lesia presented an brief overview of the organization focusing on its religious, educational and cultural initiatives, as well as its numerous fundraising ventures through fifty years. The Ladies Auxiliary has supported local, provincial, national and international causes and projects. Members are devoted to their Orthodox faith, St. Andrew's Ukrainian Orthodox Sobor, the Ukrainian community and society at large, as well as to each other, giving generously of their time and energy to the Glory of God.

Vivian Skakun, Secretary, introduced Hon. Ed Stelmach, who gave greetings and acknowledged the work of women in parish communities, noting that many of St. Andrew's parishioners grew up in the same area of rural Alberta from which he hailed. Lesia thanked him and his wife Marie for attending and wished him good health and best wishes in his retirement, effective October 1. Fr. Yuriy led the singing of "На многі літа" to honour the retiring Premier.

Lesia Perritt read several congratulatory messages, including ones from His Grace Bishop Ilarion and Hon. Peter Goldring, MP, who were unable to attend. Dr. Geraldine Nakonechny, President of the Provincial UWAC Council until October 1, 2011 and newly elected National UWAC President, gave a brief historical perspective of the Ukrainian Women's Association of Canada. George, Tkachyk, St. Andrew's Sobor President offered congratulations and best wishes, focusing on the importance of the Ladies Auxiliary to the Parish.

Mary Boratynec, Membership Chair,

Lesia Perritt and Patrece Maluzynsky launch the history book.
(Photo: Gordon Ostapchuk)

Panachyda celebrated by His Grace Bishop Ilarion, Fr. Yuriy and Fr. Deacon Anton.
(Photo: Gordon Ostapchuk)

introduced each Ladies Auxiliary founding member in attendance. Roses were presented to St. John's Cathedral branch members, Marion Hnatiuk (in absentia) and Natalka Melnychuk, as well as to Vicky Samycia who were founding members and maintained Ladies Auxiliary membership in the early years. Fifty-year service certificates, pins and roses were presented to founding members Mary Dymianiw, Johanna Dzenick, Adele Krewusik and Mickey Samycia who continue to be very active and committed members to the present day.

Lesia introduced Patrece Maluzynsky, editor and chair of the Ladies Auxiliary History Book Committee. Several years ago, on the initiative of the late Anne Harasymuk, members began collecting data in order to publish a 50-year history of their organization. Patrece spoke of assisting her mother, Anne, with the project and subsequently promising to complete it as her mother's health failed. Lesia and Patrece unveiled a large poster board depicting the book, A Labour of Love; a Fifty Year History of St. Andrew's Ukrainian Orthodox Ladies Auxiliary.

Lesia expressed gratitude to Patrece and the History Book Committee, to those involved in anniversary preparations, and to the donors of the book project which included the Government of Canada; Alberta Ukrainian Self Reliance League; Metropolitan Ladies League; St. Andrew's Men's Club; Ukrainian Self Reliance Association, Edmonton Branch; John Harasymuk and family; Judge Broda and family and Helen Zaparyniuk. Following the closing prayer and the singing of "На многі літа" honouring Ladies Auxiliary members, history books were ready for pick up. Some books are still available for purchase at $20; shipping, extra. Call the church office at 780-469-1463 to order a copy.

The following evening on September 19, the Ladies Auxiliary held the 50th AGM with the theme 'Hats of Yesteryear'. The meeting was preceded by a *moleben* and supper with St. Andrew's Men's Club in attendance. Many Ladies Auxiliary members arrived wearing their own, or a hat that had belonged to their mother or grandmother. Long Service Awards were presented to several ladies who served the organization for 40, 60 and 70 years. Eugene Luchka and Judge Robert Broda accepted awards on behalf of their mothers. Frances Bezborodka, Judge Broda's mother and our eldest member at 105 years old, was acknowledged for her 71st year of membership. It was later reported she was thrilled to be honored with a long service award. Frances continues to provide inspiration, warmly greeting members who visit her in a nursing home.

His Grace Bishop Ilarion, Rev. Fr. Yuriy Suchevan and Rev. Fr. Deacon Anton Lakusta celebrated the Divine Liturgy at St. Andrew's Sobor on September 25, 2011, with choral responses under the direction of Gregory Maluzynsky. Anniversary commemoration continued with a *Panachydal* Memorial Service and Luncheon in honour of 86 Ladies Auxiliary members who had fallen asleep in the Lord through the past 50 years. The Church, packed with parishioners and invited family members, held candles near the *тетрапод* and heard Fr. Deacon Anton read the full names of the reposed. During the luncheon program chaired by George Tkachyk, President of St. Andrew's Sobor Parish, His Grace Bishop Ilarion spoke of the contributions women make to the church and wished the Ladies Auxiliary God's blessings in continuing their valuable work.

Lesia Perritt acknowledged the dedication of the reposed members. She indicated that they served in executive positions, coordinated religious, social and cultural activities, and participated in many work bees and fund-raising initiatives. Among the reasons for this voluntary work was their love and faith in their One Holy Ukrainian Orthodox Church. They worked tirelessly to build and maintain a place of worship and a cultural centre in which to practice their faith and share their traditions in Christian fellowship. It was their hope that their children and grandchildren would grow up in the Church, have faith in God and serve Him as they did. As current members, Lesia said that our responsibility was to honour these women and the legacy they left, by carrying the *Смолоскип*/torch they passed on to us, and continuing their work to the best of our ability. To do less would be a dishonour to them, and their efforts would have been in vain.

A DVD prepared by Lesia and son Elya, was backed with solemn music and showed a photo of each of the fallen Ladies Auxiliary members, her name and the year of her birth and death. Fr. Yuriy noted the emotional response to seeing the images that stimulated memories. He spoke of the continued presence of our reposed loved ones, as they remain forever in our hearts. The program ended in prayer and the singing of *"Vichnaya Pamyat!"*

Submitted by Lesia Perritt

History Book Committee: L to R: Emilie Gorgichuk, Lil Cebryk, Carla Kozak, Patrece Maluzynsky, Victoria Zukiwsky, Lesia Perritt, Johanna Dzenick, Dobr. Nadia Kryschuk, Mary Dymianiw, Betty Wolanski. Missing, the late Anne Harasymuk. (Photo: Gordon Ostapchuk)

AGAINST THEIR WILL: THE REALITY OF HUMAN TRAFFICKING

The trafficking of humans is a crime that strips people of their rights, destroys their dreams, and robs them of their dignity. Millions of victims are entrapped and exploited every year in this modern form of slavery, and we must join forces to abolish this heinous crime against humanity

Thus the purpose of the symposium convened by the World Federation of Ukrainian Women's Organizations (WFUWO) and held at the Toronto City Hall on November 12, 2011 was to raise awareness and learn what the community can do to combat this crime and in doing so to develop an effective action plan. The session was open to the Toronto community. Organizer of the symposium and moderator was Orysia Sushko, chair of the Federations's Anti-Trafficking Committee.

In her opening remarks, Mary Szkambara, president of WFUWO recounted the efforts put forth by the Federation in this respect. These include information sharing at a general meeting in Italy in 2008, an information session in Toronto with the participation of Sister Bonnetti from Italy, and the launching of the United Nations' Blue Heart Campaign in 2009.

The first presenter at the symposium was MP Joy Smith who was introduced by Irena Patten. Upon completion of a M Ed, Mrs. Smith taught in the Winnipeg School system before becoming a Member of Parliament. From the onset Mrs. Smith has worked diligently to successfully bring forward laws towards eliminating this crime and to punish those who benefit from trafficking. Mrs. Smith works diligently with various organizations throughout Canada who are involved in the eradication of this crime. Her efforts in this respect are vital as she provides information and guidance to those groups and citizens who continue to battle against human trafficking.

In her presentation Mrs. Smith related the difficulties she encounters in her work in this area. When she presents a related issue before the Canadian government, she must have the support, not only of other MPs, but the community as well. Most recently she presented Bill C310 which would punish those Canadians who avail themselves of trafficked persons outside of Canada, which was passed unanimously through the Senate of Canada. As well Mrs. Smith related incidents of her work with victims who were able to escape, as well as those who needed to be placed in "safety homes" and helped in their transition back to a normal life. This is, in fact, a long and tedious process and requires the assistance of professionals with experiences in this respect.

The next item on the agenda was the presentation of the film "The Whistleblower". Regrettably Larysa Kondracki, Writer/Director of the movie was unable to be present due to other commitments, but provided information to be shared at the symposium.

Larysa Kondracki was born in Toronto and studied English and Theatre at McGill University. She received an M.F.A. in film direction from Columbia University. While completing her directing program at Columbia University, Larysa first heard about the epidemic of sex trafficking. As a Canadian-born Ukrainian the topic resonated deeply with her. After learning of Kathryn Bolkovac's fate, Larysa reached out to her about telling her story, spent time with her in Amsterdam, and ultimately spent two years in Europe with co-writer Eilis Kirwan, researching the subject of human trafficking. Larysa is currently based in Los Angeles and has several new projects in the development stage.

Larysa provided a copy of the Whistleblower trailer to give those who had not as yet seen the movie a glimpse of its contents. The movie was presented at the 2010 Toronto International Film Festival and has recently garnered several Genie nominations.

The movie very clearly portrays the fact that while on a peacekeeping mission in Bosnia, United Nations peacekeepers were discovered to be enablers of human trafficking. Upon the releasee of the movie it became apparent that the United Nations was aware of this disclosure and after a great deal of negotiations, Larysa was invited to do a presentation to a United Nations panel, which took place on October 12, 2011. In her remarks at that session she recounted her efforts in directing and launching the film. Speaking solely on her own behalf, she stated that she was a firm believer in the ideals of the United Nations, and wholly believes that the world needs such an institution. The point of The Whistleblower was not to slam the UN, but to call attention to the dangers that lie when an organization is given too much authority and left unchecked. In her presentation to the UN she acknowledged the fact that the Secretary-General stated, that after viewing the film, he was pained and

saddened by what he saw. She thanked them for the UN's acknowledgement of the film and its events.

Secretary Ban Ki-moon responded to her comments and concluded his remarks as follows: "We need to promote a culture in which people feel free and obliged to raise their voices in the face of wrong doing and abuse. We must hold ourselves accountable to the highest standards. Thank you for raising this important issue. Thank you for speaking out with passion and conviction."

The third presenter at the symposium was Lyubov Maksymovich, Director, Western Ukraine Centre, Women's Perspectives, who was introduced by Anna Szepetyk.

Lyubov Maksymovich was one of the initiators and presently is the director of the Western Ukraine Centre, Women's Perspectives in Lviv. As Director of the Centre, she works in the ares of women's rights, economic development relative to women, and devotes much of her time to the anti-trafficking of humans issue. In 2001 she initiated the establishment of a Coordinating Body to deal with the prohibition of human trafficking. Mrs. Maksymovich was a presenter at the WFUWO Blue Heart launching session in Lviv in 2009.

Mrs. Maksymovich related the work carried out by the Centre in Lviv and presented an extensive and very informative power point presentation which provided statistics that underlined the horrific trafficking situation presently in Ukraine. Along with the awareness raising efforts of the Centre, a great deal of effort is devoted to rescuing victims and providing them with the professional assistance required to their returning to their previous normal lives. This in itself is a very complicated process. The Coordinating Body referred to earlier, develops strategy necessary for working cooperatively with NGOs and the government to combat trafficking.

Following the presentations the participants of the symposium had the opportunity to pose questions to the presenters. The questions were varied and

Symposium presenters and activists against the trafficking of humans
Lyubov Maksymovich and MP Joy Smith

L to R: Orysia Sushko (Symposium organizer and chair), Lyubov Maksymovich, Marika Szkambara (WFUWO President)

most interesting, and provided the presenters with the opportunity to provide additional information, statistical and otherwise, and to relate even more of their experiences.

Following the question and answer portion of the program, Vera Melnyk, the president of the UWAC, Kniahynia Olha Branch in Toronto expressed gratitude for the awareness session and presented WFUWO with a donation of $2000 to assist the victims of trafficking. Their donation was later presented to Lyubov Maksymovich for the continued work of the Centre in Lviv.

The participants agreed to attend a follow-up session early in the year 2012 to come together and develop an action plan, and to work together to combat Human Trafficking. It is, of course, vital that we all work together to reach our goal of eradicating the crime of Human Trafficking.

The symposium was attended by a number of community activists who shared some of their information with the participants. A display of their efforts in this respect was set-up by a group "Free Them" who work diligently to do exactly that.

At the conclusion of the program the moderator thanked the presenters for their participation, underlining the importance of their work, and on behalf of the symposium participants expressed to the guest speakers, the willingness to continue working towards the eradication of human trafficking and the exploitation of the criminals who benefit from this tragedy.

A moment of silence at the end of the session provided the participants with the opportunity to remember the victims and hope for their safe return to a normal life. ⌘

Symposium attendees

Human trafficking a big problem in Canada

Allison Salz
Edmonton Sun - January 19, 2012

As many as 15,000 people become victims of human trafficking every year in Canada. That's far too many, says an MP who has devoted herself to the cause. "Modern day slavery is really manipulation of the mind," said Joy Smith before speaking to a group of University of Alberta students Thursday afternoon. "To convince people that they'll give them everything they want, but their real intention is to sell them."

It was part of the school's iCraveFreedom campaign, aimed to shine light on modern day slavery. "The youth are our future. They're important people. Education is our greatest weapon. The more they know, the safer they are." Smith said. "It's making a difference today when people are here listening to this, because they learn what to look for." Students should keep their eyes open for signs of abuse, she added.

Her passion to combat human trafficking was sparked by her son, who spent two years on the RCMP's Integrated Child Exploitation Unit. "The things he has seen has turned his hair grey," she said. "I found out more than I wanted to know, and that's when I started to try and do something about it."

She says organizers of human trafficking rings target the unsuspecting, the vulnerable. They're manipulated into giving up their lives, and then once isolated, they are sold. The trade is the second most profitable in the country next to the drug trade, said Smith. So far, the RCMP have documented 49 ongoing cases of human trafficking before the courts, involving 76 human trafficking and 143 victims. Out of these 49 cases 44 are cases of domestic trafficking.

Following is a speech presented by Darcia Moskaluk-Rutkay, UWAC Eastern Canada President, at the event "Buy me a Kozhuch", which raised the funds which were presented at the symposium, "Against Their Will: The Reality of Human Trafficking".

Достойні отці, дорогі добродійки, Союзанки, достойні гості -

Слава Ісусу Христу!

Покійний Доктор Мартин Лютер Кінґ сказав: "Наступає момент, коли мовчання - це зрада". Ми сидимо, склавши руки, мовчимо задовго.

Сьогодні 21-му сторіччі, 27 мільйонів людей стають жертвами найстрашнішого злочину проти людства - торгівлі людьми. Ми можемо не усвідомлювати цього, проте щодня наслідки цієї потворної реальності сягають і торкаються усіх та кожного з нас. Майже все у світі заплямувала ця огидна, жорстока практика, що не знає кордонів.

Торгівля людьми, це знаряддя рабства, охопило своїми потворними щупальцями наших співвітчизників тут, у Канаді, в Україні та по всьому світі. Що ми можемо зробити, я і ви, щоб допомогти подолати цей злочин? Ми мусимо стати обізнаними, отримувати знання!

Організація Об'єднаних Націй (ООН) визнає, що єдиний спосіб перемогти сучасне рабство це інформування світової спільноти. Ініціатива-кампанія "Синє серце" цієї організації має на меті мобілізувати підтримку, надихати людей на протиборство торгівлі людьми, підвищуючи обізнаність для боротьби з цим злочином і його впливом на наше суспільство. Вона спрямована на заохочення активної участі та сприяння діям, які б допомогли зупинити цей злочин і дозволили іншим проявити солідарність з жертвами торгілві людьми, носячи символічний знак "Синього серця".

Запрошення ООН приєднатися до цих зусиль було підтримане Союзом Українок Канади, відділом ім. княгині Ольги при катедрі св. Володимира в Торонто, і тому вони представили сьогодні цю чудову благодійни акцію зі збору коштів. Прибуток буде презентований пані Сушко на симпозіумі під назвою "Проти їхньої волі", що відбудеться у суботу 12-го листопада 2011 р. у ратуші міста Торонто, і є заходом СФУЖО у підтримці кампанії "Синє серце" при ООН. (Пані Сушко є наша представниця і очолює цей комітет). Я дякую кожному з вас за вашу присутність і підтримку сьогодні, і закликаю кожного з вас взяти участь і підвищувати свою усвідомленість оскільки "кожен із вас є носієм змін".

* * * * * * *

Martin Luther King said: "There comes a time when silence becomes betrayal". We have sat by idly, being silent for far too long.

Today, in the 21st century, 27 million people of the world unwillingly participate in the most heinous of crimes against humanity - human slavery. The ramifications of this ugly reality reach out and unknowingly touch each and every one of our lives every day. Most everything has been tainted by this vile, inhumane, and borderless practice.

Human trafficking, a vehicle of slavery, has spread its ugly tentacles around our countrymen, here in Canada, Ukraine and the world. What can I or you do to help combat this crime? Become aware, obtain knowledge.

The United Nations (UN) recognizes that the only way to defeat human slavery is to educate the world. Their "Blue Heart Campaign" initiative aims to mobilize support, to inspire people to act against human trafficking, raising awareness initiatives to fight human trafficking and its impact on our society. It seeks to encourage involvement and inspire action to help stop this crime and allows people to show solidarity with the victims of human trafficking by wearing the symbol of the Blue Heart.

The UN's invitation to join in this effort has been embraced by the UWAC, Kniahynia Olha branch in Toronto, and so they have presented this beautiful fundraiser today. The proceeds will be presented at the Symposium, "Against Their Will", on November 12, 2011 at Toronto City Hall, a WFUWO/UN initiative. I urge each and every one of you to attend the symposium . - raise your awareness because "each and every one of you are change".

Determination, energy, and courage appear spontaneously when we care deeply about something. We take risks that are unimaginable in any other context.

Margaret J. Wheatley

UWAC, Lesia Ukrainka Branch in Hamilton ON supports "Basketeers"

Last September, the Hamilton UWAC, Lesia Ukrainka branch members voted to support the Basketeers - Hamilton Chapter (www.basketeers.ca) by bringing in donations to the October meeting. The women were so generous that they filled not one but two laundry baskets which had been donated by Rubbermaid Canada.

The vast array of items ranged from frying pans to pajamas, socks to toilet bowl brushes, perfume to soap. The two baskets were added to the more than 100 that were filled locally by other like-minded, caring individuals and groups. On November 19 the over-flowing baskets were made available to three local women's shelters - Inasmuch House, Interval Place and Martha House.

The women's shelters give the baskets to women who have escaped abusive relationships and who are starting over again with very few tangible resources.

Basketeers operates in eight Ontario cities. Over the last ten years more than $1 million dollars of items have been donated "to help women in new beginnings".

It was estimated by founder Cheryl Soneburgh that this year alone more than 1,000 baskets were donated to more than 35 shelters across Ontario - and the Hamilton UWAC, Lesia Ukrainka branch was part of that wonderful outpouring of care and concern for others.

At the November meeting the members voted to undertake this project again next year. Congratulations on exemplifying the true spirit of Christmas!

UWAC member Julia Kinar, coordinator of the Basketeers project for the Lesia Ukrainka branch in Hamilton, delivers the branch's contribution

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ЧАЙНЕ ПРИЙНЯТТЯ В ВСЕКАНАДСЬКІЙ МИТРОПОЛИЧІЙ КАТЕДРІ ПРЕСВЯТОЇ ТРОЙЦІ У ВІННІПЕҐУ

В неділю 17 квітня 2011 р. в залі Катедри Пресвятої Тройці відбулося чайне прийняття, організоване відділом Союзу Українок Канади ім. Л. Українки

З вступним словом перед присутними виступила голова відділи п. Маргарет Пестрак, яка привітала Високопреосвященнішого Владику Юрія, всечесних отців, достойних гостей та всю шановну громаду і запросила провести молитву о. Григорія Мельника, а Владику Юрія поблагословити.

Далі слово взяла п. Галина Богонос, яка представила доповідачку чайного прийнятта, Віру Лазарович-Сенчук.

Margaret Pestrak with Vera Senchuk

The Ukrainian Women's Association of Canada, Lesia Ukrainka Branch at the Holy Trinity Cathedral in Winnipeg held their Spring on April 17, 2011. The guest speaker, Vera Senchuk, noted iconographer, was introduced by Helena Bohonos.

Vera Lazarowich Senchuk was born in Hafford SK to Ivan and Maria Lazarowich. She credits her parents with instilling in her a love for her Orthodox Church and her Ukrainian heritage. Her mother especially helped her to recognize the beauty found in nature and even as a small child, Vera wanted nothing more than a new pencil to enable her to draw.

Vera lives in Winnipeg MB and is married to Wolodymyr. They have three sons, Andrew, Ilya and Marko. In 1971 Vera graduated with a Bachelor of Arts from the University of Saskatchewan, Saskatoon campus. Her longstanding interest in becoming an iconographer was realized in 1981 when she met iconographer Dmytro Bartoshuk of Winnipeg who had studied at the school of iconography in the Pochaiv Monastery in Ukraine. Through his encouragement, example and teaching she began her spiritual journey of writing icons. She was influenced by Sviatoslav Hordynsky, the eminent Ukrainian iconographer. Subsequently she took additional theoretical and practical instruction from master iconographer and teacher Vladislav Andreyev of New York.

In 1984 Vera began writing icons as a trained iconographer. Since then she had produced over 800 icons for individuals and for Orthodox, Eastern rite Catholic, and Roman Catholic churches. Her work is found throughout Canada, in the USA, in Ukraine and as far away as an Orthodox mission in the Himalayan Mountains.

Some examples of iconostases for which she has produced icons are: Holy Trinity Ukrainian Orthodox Church, Lennard, MB; St. Elias Ukrainian Orthodox Church, Bonneyville, AB; All Saints Ukrainian Orthodox Church, Saskatoon, SK; and Assumption of the Blessed Virgin Ukrainian Orthodox Cathedral, Ottawa, ON. In 1998 she completed the decoration of the sanctuary of Holy Trinity Ukrainian Orthodox Metropolitan Cathedral in Winnipeg with icons and ornament.

Since then she has done similar work in the sanctuaries of Holy Trinity Russian Orthodox Cathedral in Winnipeg, St. Herman of Alaska Orthodox Church in Edmonton and Protection of the Most Blessed Mother of God Ukrainian Catholic Church in

Rossdale, MB. Presently, Vera is working on a large project on the interior of St. Vladimir's Ukrainian Orthodox Church in Calgary AB, and continues to work on many smaller projects for individuals and churches.

Покликана до виступу п. Віра мала дуже цікаву промову про свої творчі плани і надбання. Вона брала участь у групових виставках у Канаді і США і мала 5 своїх персональних виставок. Також її ім'я включено до книг які видані в Україні та Канаді, а в 1997 р. надруковано книгу під назвою "Книга моїх ікон".

Як майстер іконописець вона створила ряд нових ікон. Це ікона Кандської Божої Матері написана в 1993 р. на честь 75-ліття існування Української Православної Церкви в Канаді. А у 1996 р. вона написала ікону "Св. Андрій, Первозваний зі святими Київської Русі-України", як подарунок для Вселенського Патріярха Варфоломія І, Константинопольського.

Також п. Віра дає лекції і семінари з усіх аспектів іконографії для церков, шкіл і художніх галерей і продовжує поглиблювати свої знання з іконографії постійним вивченням і практикою.

Після виступу п. Віра засвітила свічки на головному столі і чайне прийняття почалося.

Поскільки це була Вербна неділя то освячена лоза і добре організована обслуга додавала людям гарного і святкового настрою. На закінчення п. Пестрак щиро подякувалва усім за участь і побажала усім добра і здоров'я.

М. Б.

70th Anniversary & Membership Tea
Winnipeg, Manitoba

On Sunday, October 16, 2011 the UWAC, Lesia Ukrainka Branch in Winnipeg, Manitoba held its annual Membership Tea as well as recognizing the 70th anniversary of their Branch.

Opening remarks at the event were presented by president, Margaret Pestrak. Greetings on this auspicious occasion were presented by Sonja Bejzyk, Past President of the Ukrainian Self-Reliance League, National Executive and Olena Garrity, President of the UWAC Manitoba Provincial Executive.

Presentation for service to the Branch were presented by Membership Chairperson, Carol Kowalchuk as follows:

25 years of service: Sofia Dzuba, Barbara Fehr, Elizabeth Macyk and Fay Podolsky

75 years of service: Effie Salamon

76 years of service: Nellie Pawlik

79 years of service: Mary Yurkiw

A special thank you is expressed to President Margaret Pestrak and Membership Chairperson Carol Kowalchuk, who organized this successful event.

Guest speaker at the event was Dobr. Jane Luchak. Excerpts of her speech follow:

"На сам перед я маю приємність привітати Пані Павлик, першу голову цього відділу СУК, всіх членкинь що ми відзначуємо сьогодні і взагалі всіх членкинь що працюють у цьому відділі вже довгі роки та всіх гостей.

На 57-му з'їзді СУС що відбувся в Едмонтоні відзначувались цілей ряд ювілеїв - 120 років поселення Українців у Канаді, 95 літній ювілей Інституту ім. Петра Могили в Саскатуні, 85 літній ювілей СУК та 75 літній ювелій музею СУК в Саскатуні. Це значить, що наш відділ є один із молодших відділів. Праця СУК почалась 1926 в Саскатуні і зараз у скорому часі відділи повстали по всіхчастин Канади вклюаючись відділ при громаді св. Михаїла на Дизрайлі. Коли цей відділ був зорганізований то він складався із жінок і дівчат молодшого відділу.

This afternoon I am going to take you down memory lane to those good old days, precisely to 1941 - 70 years ago to the year that this branch of UWAC was organized and to do this permit me to start off with the minutes of that first meeting. (these minutes were read at the event, but not forwarded to Promin for publication).

In 1941, 50 years had passed from the settlement of the first Ukrainian immigrants on the prairies. Our pioneers had worked hard and had graduated from the early log white washed cottages to large, comfortable homes. Although there still may not be electricity or running water and wood burning stoves were very much in use

and even the outdoor pich for baking bread and Sunday dinners.

Most of us were young children then and a few had not been born yet. Mother put our hair up in ringlets and we stole into our big sisters high heels and lipstick. The World was at war and our Canadian young men enlisted and were sent overseas to fight. Who would have imagined that I would one day marry one of those handsome soldiers.

There were no TVs (not even snowy ones), or computers. Radios were battery powered and the battery had to be taken somewhere to get charged every so often. We heard about what was happening in the war at the movie theatres when they showed national film board pictures. Who can forget the words of Winston Churchill, "Give us the tools and we will finish the job".

While the young men were off to war, many young women moved east to work in munitions factories. Sugar was rationed.

Many things have changed but some remain the same. The members of UWAC still support the Church (1/2 million dollars in 2010). We try to preserve our Ukrainian culture. We support our youth and work in partnership with other women's organizations in the community.

Our goals are still the same as they were in 1941, but the world has changed and in some ways we may not have kept up with the changes within our organization. We want our younger women to join - but we have not provided them with the incentive necessary. Remember that in the minutes I read - those young women in 1941 did not want to join the branches that were there - they wanted an organization of their own (their interests were different). This is a problem that faces us now and we need to deal with this situation.

In the meantime we must think positively. In 1941 there were 21 members - now we have many times that number. So "по совій змозі" we carry on.

As Christians we seem to have a long list of things to do - families, homes, jobs, organizations, church commit-

Mrs. Nellie Pawlik, the first President of the UWAC, Lesia Ukrainka Branch in Winnipeg with current President Margaret Pestrak

Dobr. Jane Luchak

ments. The demands seem to multiply like those Canada geese who cover our lawns and field.

Many of you read my column in the Visnyk. I like to use stories and quotes from the bible.

We find these words in Galatians 6:9: "Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up".

Дякую що мене вислухали і хай допоможе нам Господь Бог.

Submitted by Alyce Budinsky
Promin Convenor

President Margaret Pestrak and Membership Chair Carol Kowalchuk present certificates to (from top right): Fay Podolsky, Elizabeth Macyk, Sofie Dzuba

Сорок років вже минуло

Тарас Григор прислав до редакції цей цікавий вірш, який він написал і прочитав для всіх присутніх підчас святкування 95-ліття Інститути Петра Могили. [ред.]

Сорок років вже минуло, як з дому відбився,
Мені сумно, мені жаль, що так загубився.
Як я з дому віддійшов, роботи шукати,
То мандрував мов той циган, по світі блукати.

Те що рідне дороге, не вмів шанувати,
Я все думав що важніше грошей заробляти.
Хоч і грошей знайшов, на вітер розкинув,
Моє серце так болить, за всім рідним гину!

Рік за роком так йде, я молодий маю час,
Погуляєм ми раз пораз, тут байдуже для всіх нас.
Обовязків ми не маєм, ніхто нас не посварить,
І знакомих тут нема, ніхто нам не боронить.

Сорок років вже минуло, де ж той час пішов?
У нових тих приятелів, веселости не знайшов -
Мені гірко, жаль буває, мені тяшко це виявити,
Так як Батьки нас учили, ми не хочем це робити.

Я баную за ті пісні, тай за тій цимбали,
Знов почути музикантів, як на скрипці грали.
Щоб почути мандоліни, сопілки й бандури,
Наших поем Шевченка, Франка - їх літератури ...

Аж тепер я розпізнав, котрий скарб важний,
То не гріш і маєток, то є край рідний,

Те що рідне та дороге, воно легко не прийде,
Над ним треба працювати, і придбати все своє.

Нема тих весіль, що три дні тривали,
Нема рідних свят, щоб колядували,
На що бились козаки, з тими ворогами,
Боронили рідний край, славні ті Гетьмани.

Нам всім треба працювати, разом станьмо відважно,
І піднесім і відкиньмо прокляти це ярмо,
Відгукніться браття й сестри, відгукніться ви мені,
З тої іскри вогонь стане, лекше буде на душі.

Тарас Григор

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SUS Foundation of Canada is dedicated to the advancement of education and the preservation of the Ukrainian Culture in Canada. SUS Foundation has funded grants in excess of $1,300,000 to our Institutes, Museums, Youth Programs and Children's Camps. Every dollar donated to the Foundation strengthens its ability to increase the funding to your community.

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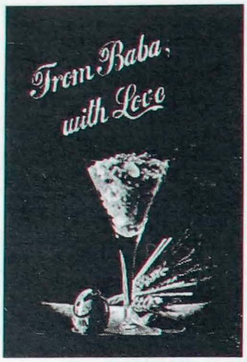

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UKRAINIAN WOMEN'S ASSOCIATION OF CANADA
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2616 LOUISE STREET BOX 21067
SASKATOON, SK CANADA S7H 5N9 PHONE: 306/374-7675

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December 2, 2011 – FOR IMMEDIATE RELEASE – *FROM BABA, with LOVE*

FROM BABA with LOVE features ethnographic material explaining the spiritual, cultural and folkloric descriptions of selected feast days and sacraments as well as treasured favorite family home tested food traditions. It was published in August 2011 by the Hanka Romanchych Branch of the Ukrainian Women's Association of Canada (UWAC) in Saskatoon, Saskatchewan, Canada. One thousand copies sold out within six weeks. A second printing is now available.

The first part, *The Spiritual Seasons of Life*, is divided into three seasonal sections: *Spring and Summer, Autumn and Winter.* Each section describes the traditions associated with the religious feast days within the season. Four holy sacraments are also explained.

Food is an essential component of every festive season and cooking is one of life's richest pleasures. The food traditions component is divided into eight sections: *Soups, Salads and Sauces; Breads and Rolls; Cereals and Grains; Main Dishes; Vegetables and Side Dishes; Cakes and Cookies; Desserts and Squares and Preserves.* Home tested recipes were provided by UWAC members, their families and friends. One hundred and eighty contributors of recipes and anecdotal information gleaned from oral histories are acknowledged.

Each title page features an original photograph taken by a professional photographer and food stylist. Additional photographs are included in several sections. Fifty-seven selected Ukrainian language proverbs are featured throughout the book adding a unique element, the meaning of which would have been lost in English translation. Easy to follow line drawings illustrate procedures and techniques to follow when making particular foods such as *varenyky* and festive breads. Personal anecdotes highlight the religious and food traditions. These special comments recall childhood memories, the anticipation of favorite holidays and the preparation of the varied foods associated with each holiday or celebration.

A volunteer committee of the Hanka Romanchych Branch in Saskatoon researched and collected materials and recipes to compile this 333 page coil bound book. An eight page index allows the reader to quickly access required information or recipes. A list of 70 sources used in the research is included.

The traditions, treasured recipes and anecdotal information featured in *From Baba, with Love* were brought to this country by Ukrainian immigrant women and were retained by several generations of descendants. The goal of this publication was to assist contemporary Canadian families in developing their own traditions and favorite foods for the celebration of spiritual and everyday life.

FROM BABA, with LOVE sells for $35.00 (plus GST) a copy. It is available at the following retail outlets **in Saskatoon, Edmonton and Winnipeg:**

- Ukrainian Museum of Canada – 910 Spadina Crescent East Saskatoon, SK S7K 3H5 306/244-3800 ukrmuse@sasktel.net
- McNally Robinson Booksellers – 3130 8th St. East Saskatoon, SK S7K 0A7 306/955-3599 Toll Free 1-877-506-7456 www.mcnallyrobinson.com
- Prairie Unique Gifts – Suite 13 – 2625 Airport Dr. Saskatoon, SK S7L 7L1 306/665-9911
- Ukrainian Book Store – 10215 97 Street – Edmonton, AB T5J 0L5 780/422-4255 www.ukrainianbookstore.com
- Oseredok (Ukrainian Cultural and Educational Centre) – 184 Alexander Avenue East Winnipeg, MB R3B 0L6 204/942-0218 ucec@mts.net

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PRESS RELEASE

Summer Ukrainian Language Institute: We are ready to recruit Canadian Students

26/01/2012 – Toronto – Lviv

International Institute of Education, Culture and Diaspora Relations (MIOK) of Lviv Polytechnic National University and a Canadian consulting firm, Providence Group, which specializes in international education, signed an agreement to organize Summer Ukrainian Language Institute in Lviv, Ukraine from 7 to 28 July, 2012.

Summer Ukrainian Language Institute (SULI) offers intensive Ukrainian language courses for everyone, particularly for Canadians of Ukrainian descent. The Ukrainian language linguists at MIOK have developed the original curriculum of learning the Ukrainian language at various levels, which is symbolically called - "Steps to Ukraine."

This summer SULI opens its doors to Canadian students for the first time. Providence Group is responsible for all the administrative matters of recruitment and registration of students and provides explanations and advice to potential students.

SULI will take place on the Lviv Polytechnic University campus. The participants will be provided with accommodation at the university dormitory. In addition to regular classes, the organizers prepared an exceptional entertaining cultural program: excursions of the city and surrounding area, visits to drama theatres, meetings with Lviv celebrities and more. Upon completion of SULI, all the participants will receive certificates.

"Lviv Polytechnic - is the oldest institution of higher learning in Eastern Europe. Its foundation dates back to 1844. Today, this university has an excellent reputation for education and research in an academic environment. Aside from the technical areas, Lviv Polytechnic has unique humanitarian projects, and "Step to Ukraine" undoubtedly belongs to them," - said Associate Professor and Director of MIOK Ms. Iryna Klyuchkovska. *"We invite our Canadian friends to study the Ukrainian language at SULI and also to learn more about our university and the great City of Lviv, the Ukrainian architectural gem "*- added Ms. Klyuchkovska.

"By offering SULI to the international community, MIOK of Lviv Polytechnic internationalized Ukrainian education and created conditions for students from Canada to study the Ukrainian language, culture and traditions at the highest level. And with the introduction of the on-line registration system students can now be enrolled into SULI in a few minutes,"- commented Volodymyr Paslavskyi, President of Providence Group on signing of the agreement.

SULI has a limited number of seats. Registration for the SULI starts today, January 26, 2012.

Additional information and the on-line registration is available on the Providence Group official website: http://prov.in.ua/index.php?id=158; information also can be found on the social network facebook: www.facebook.com/UKRSL or call in Canada at 647 - 831-2139 or write to info@prov.in.ua.

Communication Offices – MIOK and Providence Group

MIOK: http://miok.lviv.ua/
Група Провіденс: www.prov.in.ua
Facebook: www.facebook.com/UKRSL
Twitter: @associationCAN

IRENE SHIPOWICK
ІРИНА ШИПОВИК

In loving memory of **Irene Shipowick**, a dear wife, loving mother and *baba*, please accept our donation of $100 as an everlasting wreath to the Promin Press Fund. Irene entered into eternal rest on November 24, 2010 in Toronto, Ontario. She is missed daily by family and friends but leaves us a legacy of beautiful memories that we shall cherish forever. May her memory be eternal!

Michael Shipowick and Family
Toronto, Ontario

У першу річницю упокоєння нашої улюбленої дружини, мами і баби, **Ірини Шиповик**, яка упокоїлася 24-го листопада 2010 р. в місті Торонто, складаємо пожертву на журнал "Промінь" в сумі $100 у її світлу, незабутню пам'ять. Пам'ять про нею завжди з нами!

Михайло Шиповик із родиною
Торонто, Онтаріо

As an everlasting wreath in memory of our departed member **Hilda Syrota**, who entered into eternal rest October 26, 2011, we enclose a donation of $25.00 to the Promin Press Fund. May her memory be eternal! Vichnaya pamyat!

Iris Heshka, Promin Convener
UWAC, Olena Pchilka Branch
Yorkton SK

У світлу пам'ять **Валі Огієнко**, довголітньої і діяльної членки СУК, Відділу ім. Лесі Українки в Гамільтоні, Онтаріо, складаємо пожертву на пресовий фонд "Променя" в сумі $50.00. Валя довгі роки була референткою "Променя" при відділі і успішно виконувала її обов'язки, за що ми глибоко вдячні. Вічна їй пам'ять!

Добр. Лариса Макаренко, голова
Ліна Смирнів, секретар

In memory of **Anne Holota** (nee Yaremko) UWAC Lesia Ukrainka Br. in Hamilton ON is donating $50 to the Promin Press Fund. Anne passed away on December 27, 2011 and will be greatly missed by her family and friends, including many UWAC members. May her memory be eternal!

Dobr. Larysa Makarenko, President
Lena Smyrniw, Secretary

БЛ. П. ІВАННА ВАЛЄР (ЛЕЙБИЧ)

Ділимося сумною вісткою, що 8 вересня 2011 року відійшла у вічність у Сент Кетеринс **Бл. п. Іванна Валєр (Лейбич)**. Народилася 10.03.1924 у Бориславі. Похована на цвинтарі Св. Володимира в Оквіллі. Покійна була довголітньою членкою Союзу Українок Канади.

Залишені у смутку: Син д-р Олег; Внуки - Маркіян, Лариса з чоловіком Тарасом Гетьманчуком, Христинка; Сестра Дора Сасик з родиною з Чикаго; Ближча і дальша родина в Канаді, Америці та Україні. В її пам'ять складаємо пожертву $200 на пресовий фонд журналу "Промінь".

Вічна їй пам'ять!

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Thank you for your generosity!

Дякуємо за вашу щедрість!

Valentines Cupcakes

125g/4oz unsalted butter, softened
125g/4oz caster sugar
2 free-range eggs
125g/4oz self-raising flour
150g/5oz raspberries
6 passion fruit, sieved pulp only
a little milk, to loosen the mixture as necessary

For the icing:
500g/1lb 1½oz icing sugar
160g/5½oz butter
1 vanilla pod, seeds only
2-3 drops pink liquid food colouring
50ml/1¾oz milk
Sprinkles of your choice

For the cakes, preheat the oven to 180C/350F. Sit 12 paper cases in a muffin tray. Beat the butter and sugar in a bowl until pale and creamy. Add the eggs, one at a time, and beat until well combined. Fold the flour, raspberries and passion fruit pulp into the mixture until almost smooth. If the mixture looks too stiff, add a little milk, as necessary. Divide the mixture among the paper cases then bake for 20 minutes. Remove from the oven and set aside to cool in the tin for 10 minutes. Turn the cakes out onto a wire rack and set aside until completely cooled.

For the icing, using an electric whisk, cream the icing sugar and butter together until light and fluffy. Whisk in the vanilla pod seeds and food colouring. Gradually whisk in enough milk to form a smooth paste. Spoon the icing into a piping bag with a large star-shaped nozzle and pipe the icing over the cake. Decorate with sprinkles.

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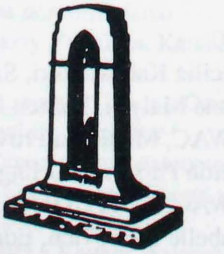

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